# *Correction, Instruction:*
## OR, A
# TREATISE
## OF
# Afflictions:

First conceived by way of
*Private Meditations:*
Afterward
Digested into certain *Sermons*,
preach'd at *Aldermanbury*.
And now *published* for the Help
and Comfort of humble suffering
*CHRISTIANS.*

By THO. CASE, M.A. sometimes
Student of *Ch. Ch. Oxon.* now Preacher of
the Gospel in *London*.

*The Second Edition, Corrected and Enlarged.*

JOB 13. 15.
*Though he slay me, yet will I trust in him.*
Nihil eo infœlicius, cui nihil infœlix contigit. *Demet.* apud *Sen.*

LONDON,
Printed by *J. M.* for LUKE FAWNE,
and are to be sold at his shop at the sign of
the *Parrat* in *Pauls* Church-yard, 1653.

To my Reverend Friend,

# Mr *Thomas Case*,

*Minister of the Gospel*, &c.

*Sir*,

I Thank you for the favor you did me in affording me a sight of your Papers; I had heard much of your notions concerning *afflictions*, and therefore was very thirsty till you were pleased to give me to drink of the fountain: I can now say as that Queen, * *The one half was not told me*; *fame* came much short of *taste*: We

* 1 Kin. 10. 7

are perfect in no Lessons so much as those into which God whippeth us; and cannot speak of any argument so warmly and feelingly, as when we speak out of present experience: To treat of *afflictions* when we our selves flourish and abound in ease and plenty, savoreth more of the *Orator* then the *Preacher*, the *brain* then the *heart*: Certainly *guess* and *imagination* cannot be so good a midwife to such conceptions as *sense* and *feeling*.

It seemeth when you went into *prison*, the Spirit of God went into prison with you; and when you were *shut up* to others, you still *lay open* to the visits and free breathings of his grace; the *restraints* and *enclosures* of a prison cannot prejudice the *freedom* of his opera-

operations: He is a *close prisoner* indeed that is shut up not only from the *society of men*, but *converse* with *the Holy Ghost*. I begin to see there is somewhat more then a strain and reach of wit in *Tertullians* consolatory Discourse to the *Martyrs*: * *You went out of prison* (saith he) *when you went into it, and were but sequestred from the world, that you might converse with God; the greatest prisoners and the most guilty are those that are at large, darkened with ignorance, chained with lusts, committed not by the Pro-consul, but God, &c.* The Lord often manifested himself to his Prophets in a *Wilderness*, and to you in your *seclusion* and *retirement*.

Sir, I could even envy your *prison-comforts*, and the sweet op-

* *Cætera animi impedimenta usque ad limen carceris deduxerint vos, quousque & parentes vestri, exinde segregati estis a mundo nec hoc vos conturbet quod segregati estis a mundo, si enim recogitemus ipsum mundum carcerem esse, exisse vos e carcere quam in carcerem introisse intelligemus tenebras habet mundus graviores. catenas induit mundus, &c.* Tertul. ad Martyr.

opportunities of a *religious privacy*: We that are abroad are harraſſed and worn out with conſtant publike labors, and can ſeldom retire from the diſtraction of buſineſs for ſuch free converſe with God and our own Souls: But we are not to chooſe our own portion; croſſes will come ſoon enough without wiſhing for them; and if we were wiſe we might make an advantage of every condition.

Good Sir, be perſwaded to publiſh thoſe Diſcourſes; the Subject is uſeful, and your manner of handling it warm and affectionate; do not deprive the world of the comfort of your Experiences: Certainly my heart is none of the tendereſt; yet *if heart anſwereth heart*, I can eaſily foreſee

ſee much ſucceſs, and that you will not repent of the publication: The Lord bleſs your endeavors in the Goſpel of his dear Son: I am, Sir,

*Yours in*

*all Chriſtian*

*Obſervance,*

Tho: Manton.

To

# TO THE READER.

Reader,

*THou hast here in thes following Leave some PRISON THOUGHTS I wish I could say, EXPERIENCES. If I have n written herein what I hav* FOUND, *I bless God I hav written what I have* SOUGHT *I must humbly confess with ho*

Phil. 3. 13 Paul, οὐ λογίζομαι κατειληφέναι,
14 count not my self to have ap prehended; *yet through Gra I can add with that bless Saint, But* this one thing *I d*

Fo

Forgetting those things which are behinde, and reaching forth unto those things which are before, I PRESS TOWARDS THE MARK. *God hath taught me somewhat of the* Doctrine, *if he would please to teach me* the Use; *God hath in some measure shewed me* WHAT is to be gained *by Affliction, if* He *would also teach me* HOVV to gain it, *I should, with* Moses, *account my sufferings* greater riches then the treasures of Egypt. *The* discovery *is* sweet; *if my heart deceive me not, I would not exchange it for the wealth of both the* Indies; *the* possession *infinitely* precious. *For thy advantage I have been* perswaded *to print*; *my* prayers *shall accompany my* papers, *That that* GOD, who quickeneth the dead, Heb.11.26

dead, and calleth things that are not as though they were, *would please to make these broken Expressions answer the* aym: *and for the* ayms-sake *despise them not, but* pray *thou also; and when thou prayest, remember* the chiefest of sinners, *the poor and unworthy Author, who, whilest yet in the Land of the Living, will be*

*Hoc tantum oro, ut cum petitis etiam* Tertulliani *peccatoris memineritis,* Tert. Apol.

Thine, to serve thee, in the Gospel of CHRIST,

*Tho: Case.*

Παθήματα, Μαθήματα.

# Correction, Instruction: THE Rod and the Word.

PSAL. 94. 12.

*Blessed is the man whom thou chastenest, O Lord; and teachest him out of thy Law.*

THis *Psalm* being Ἀνεπίγραφος, without a Title, it is not so easily determined, when, or by whom it was pen'd. Probably by *David*, when himself, and the rest of the *godly Party*, were under a sore and bitter persecution by * *Saul* and others of that *bloody* and *hypocritical* faction that bare sway under him.

Briefly, in the Psalm the Prophet doth these three things.

* *Non est dubium quin de oppressoribus domesticis loquatur quorum iniqua dominatio, non minus Sanctis, infesto & molesta erat quam omnes Gentium injuriæ.* Calv. in loc. *Præsertim ad regnum Saulis sanguinolentum ac violentum referri potest.* Musc. in loc.

1. *He doth appeal to God for vengeance* on the Persecutors; describing them by their *pride*, v. 2. *Prophaneness*, v. 3, 4. their intemperate virulency of speech, *v.* 4. *Cruelty*, and *bloody practises*, v. 5, 6. and lastly by their *Atheistical security*, v. 7.

2. He *diverteth to the Enemies, endeavoring to convince them* of the *brutishness* and *folly* of their *Atheism*, the *Mother* and *Nurse* of the other impieties charged on them, *v.* 8. and that by a threefold Argument, *sc.*

1. The power and skill of God in creating the *hearing* and *seeing* Organ in Man, *v.* 9.

2. The *Soveraignty* of God, and the *Righteousness* of his *Judgments*, which he executes in the world, *v.* 10. the former part.

3. His *Wisdom* and *Knowledg*, in enduing man with such an excellent *intellectual faculty*, whereby even the creature itself is able to attain to admira-

ble

ble degrees of knowledg, v. 10. latter part, and 11.

3. *He labours to comfort the godly* against all the pressures and persecutions under which they did groan and languish.

The first Argument which the *Psalmist* useth to this purpose is in the Text, *sc.* The *sweet fruit which is to be gathered from the bitter root of affliction*, which being accompanied with *divine Instruction*, is no longer to be esteemed a *punishment*, but a *blessing*.

*Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.*

This being the subject I intend to insist upon, I shall without any more ado contract it into this Doctrinal Point of Observation, *sc.*

*That man is a blessed man, whose Chastisements are joyn'd with Divine Teachings.* Or, *It is a blessed thing when Correction and Instruction go together. The Rod and the Word make up a compleat Blessing.* Doct.

I shall take chastisements here in the utmost latitude, for all *kinds* and *degrees* of *sufferings*, whether from *God*, or *Man*, or *Satan*; whether sufferings for *Sin*, or sufferings for *Righteousness sake*. And for the Doctrinal part of the Point, I shall endeavor these four things.

1. To shew you *what those Lessons are* which God doth teach his people by his chastisements.
2. What *the Nature and Properties of Divine Teachings are.*
3. *In what tendency Correction lieth in order unto these Teachings*: or, what Use God doth make of Affliction for the carring on of the Work of Instruction in the hearts of his People.
4. I shall lay down the *Grounds* and *Demonstrations* of the Point; or *Considerations* to evince the happiness of that man whom God is pleased to teach by his Corrections.

I begin with the *Lessons* which God doth usually teach his people in a suffering condition. Amongst many which may fall within the experience of the suffering Saints of God, I shall observe unto you twenty *several Lessons*, most whereof like the teeth of the Spouse, you shall see will bear twins; or if any of them should fail, the rest will more then make up the account: which when I have presented *at large*, I shall then *contract* into three *summary* and *comprehensive* Instructions, which will contain the *substance* of all. Cant. 6 6

20 Lessons which God teacheth by affliction.

The first Lesson which God teacheth by Affliction, is, *Compassion towards them which are in a suffering condition.* Truly we are very prone to be insensible of our Brethrens sufferings, when we our selves *are at ease in Zion*: Partly by reason of that *sensuality* which is in our natures, *reigning* in carnal men, and *dwelling* even in the regenerate themselves, whereby we let out our hearts so inordinately to our own comforts, as to quench the tender-

1 Lesson, Compassion towards sufferers.

ness and sense which we ought to have of the miseries and hardships of other men. Partly out of the *delicacy of self-love*, which makes us unwilling to sowre the relish of our own sweet fruitions with the bitter taste of strangers afflictions. Partly through *sluggishness and torpor of spirit*, which makes us unwilling to rise up from the bed of ease and pleasure to travel in the enquiry of the state of our Brethren either abroad or at home; so that (as the Apostle saith in another case) *we are willingly ignorant*, and are not only *strangers*, but are *content to be* strangers to their miseries and calamities.

One way or other, even Christians themselves, and such as are *truly* so called, are more or less guilty of the sin of the Gentiles; *Without natural affection, unmerciful*, without bowels, without compassion.

Rom. 1. 31 ἀστόργους & ἀνελεήμονας.

Hence you may find, that it was one of the *errands* upon which God sent *Israel* into *Egypt*, that in the *brick-kilns* there their hard hearts might be

be *ſoftned* and *melted* into compaſſion towards ſtrangers and captives. Therefore when God had turn'd their Captivity, that was one of the firſt *leſſons* of which he puts them in mind, *Thou ſhalt not oppreſs a ſtranger*, there's the duty; which, though *negatively* expreſt, yet (according to the Rule of interpreting the Commandments) doth include all the *affirmative duties* of mercy and compaſſion: and the *motive* follows, *for you know the heart of a ſtranger*: How came they to know it? *ſeeing ye were ſtrangers in the Land of Egypt.* As if God had ſaid, I ſent you on purpoſe into *Egypt*, that by the experience of your own ſufferings and miſeries you might learn as long as you live to lay to heart the anguiſh and agonies of ſtrangers and captives, that whenſoever you ſee a ſtranger in your habitations, you may ſay, *O here is a poor 'Sojourner, an Exile, I will ſurely 'have mercy upon him, and ſhew him 'kindneſs, for I my ſelf have been a 'ſtranger and a bondſlave in Egypt;*

'*I know by experience what a fear-*
'*ful, trembling, bleeding heart he*
'*carrieth in his bosom*, &c.

And upon this very account God still brings variety of afflictions and sorrows upon his own children; he suffereth them to be plundered, banished, imprisoned, reduced to great extremities, that by their own experience they may learn *to draw out their bowels* towards such objects of pity; that they might say within themselves, *I know the heart* of this afflicted Soul, I know what it is to be plundered, to be rich one day, and the very next day to be stript naked of all ones comforts and accommodations: I know what it is to hear poor hunger-starved children cry for bread, and there is none to give them; I know what it is to be banisht from deerest relations, to be like arms and legs, torn out of the body, and to lie bleeding in their separation: I know what it is to be cast into prison, to be lockt up alone in the dark, with no other company but fears and sorrows; I know what it is to *receive*

*the*

*the ſentence of death in our ſelves*, &c. Shall not I pity, and pray, and pour out my Soul over ſuch as are bleeding and languiſhing under the like miſeries! And this Argument yet makes deeper impreſſion, when a Chriſtian compares and meaſures his lighter burden of affliction with anothers more grievous yoke, and reaſons thus within himſelf; 'Imprisonment was grievous to me, 'and yet I enjoyed many comforts 'and accommodations, which others 'have not; I had a ſweet chamber, 'and a ſoft bed, when ſome poor 'Members of Jeſus Chriſt, in the '*Spaniſh Inquiſition*, and the *Turkiſh Slavery*, are *caſt into the Dungeon*, and ſink, with *Jeremiah*, *into the mire*; *their feet are hurt in the ſtocks*, *and the irons do enter into their Soul*; others lie bleeding 'and gaſping upon the cold ground 'with their undreſt wounds, expoſed 'to all the injuries of hunger and nakedneſs in the open ayr. I ſaw the 'face of my Chriſtian friends, *ſometimes*, enjoyed refreſhment in converſe.

*Haud ignara mali miſeris ſuccurrere diſco.* Dido. Virgil.

'verse with dearest relations, while
'some of Gods precious people are
'cast into dark and stinking prisons,
'and do not see the face of a *Chri-*
*'stian*, not of a *man* possibly in five,
'ten or twenty years together, unless
'it be of their *tormentors*. I had
'fresh dyet every day, not only for
'*necessity*, but for *delight*, while o-
'ther precious servants of God want
'their *necessary bread*, lie starving in
'the doleful places of their sorrow-
'ful restraint, and would be glad to
'eat bread that falls into the very
'loathsom excrements of Nature,
'and perhaps (for extremity of hun-
'ger) never stand to wipe it; possi-
'bly, forced to rake dead and stink-
'ing carkasses out of their graves for
'their sorrowful food, to eat the
'*fruit of their own loyns*, yea to feed
'on their *own dung*, and drink their
'*own piss*, &c. Oh shall not my
'bowels yern, and my compassions
'be rouled within me, towards such
'Objects of misery and compas-
'sion?

Truly Brethren, we see it dayly in
cas-

case of the *Stone, Toothache, Gout, Strangury*, and the like evils, how experience doth melt the heart into tears of sympathy and fellow-feeling, while strangers to such sufferings stand wondering at, and almost deriding the heart-breaking laments of poor wretches. Brethren, that you may not wonder at this, consider I beseech you what the Apostle speaks of Christ himself: *It behoved him in all things to be made like unto his Brethren, that he might be a merciful and faithful high Priest in things pertaining to God.* And again, *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are.* And Chap. 5. 2. *Who can have compassion, &c. for that he himself also is compassed with infirmities.* Heb. 2. 17. Cha 4. 15.

A man would say within himself, Why what need had the Lord Jesus to invest himself with a body of flesh to know the infirmities of our nature, since he was God, and knew all things? Nay, but, my Brethren, it seems

seems the knowledg which Christ had *as God,* was different frō that knowledg which he had *as man;* that which he had as God, was *intuitive;* that which he had as man, was *experimẽtal; experimental* knowledg of misery, is the *heart-affecting* knowledg; and therefore Christ himself would intender his own heart, *as Mediator,* by his *own sense* and *feeling:* And if the Lord Jesus, who was *Mercy it self,* would put himself into a suffering condition, that he might the more sweetly and affectionately *act those Mercies* towards his suffering Members; how much more do we, that by nature are *cruel* and *incompassionate,* need such practical teachings to work upon our own hearts! Certainly we cannot gain so much sense of the Saints sufferings by the most artificial & skilful relation that the tongue of men or Angels is able to express, no nor by all our *Scripture-knowledg, though sanctified,* as we do by one days experience in the School of Affliction, when God is pleased to be the *School-master.*

This

This is one end why God sends us thither, and the first Lesson we learn by Affliction, *sc. Sympathy* with, and *compassion* to, our suffering Brethren.

I come to the Second Lesson.

2 Lesson, 1. To prize earthly comforts more.

And that is, *By Chastisements God doth teach us how to prize our outward mercies and comforts more, and yet to dote upon them less; to be more thankful for them, and yet less ensnared by them.* This is a Mystery indeed to Nature, a Paradox to the World; for naturally we are very prone either to *slight*, or to *surfeit*; and yet (it is sad to consider) we can make a shift to do both at once; we can *undervalue* our mercies even while we *glut* our selves with them, and *despise* them even when we are *surfeiting* upon them. Witness that inculcated caution by *Moses* and *Joshua*, *When thou hast eaten and art full, take heed thou forget not the Lord thy God.* Behold, while men *fill themselves* with the mercies of God, they *can neglect the God* of their mercies: When God is most liberal *in remembring* us, we

Deut. 8. 10 11 12. & 31 6. 11, 12.

are

are most prone to forget God. Now therefore that we may know how to put a due estimate upon mercies, God often casts us short, that we may learn to prize that by *want*, which our foolish unthankful hearts slighted in the *enjoyment*. Thus the Prodigal, who while yet at home, could despise the rich and well-furnished table of his father; when God sent him to School to the *Swine-trough*, could value the bread that the Hinds did eat; *How many of my*
Luk. 15. 17 *fathers hired servants have* BREAD *enough, and to spare!* He would have been glad of the reversion of broken meat that was cast into the *common-basket*.

I do not believe *David* ever slighted the *Ordinances*, yet certainly he never knew so well how to *estimate* them; as when he was banished from them; then a *Porters place*, the
Psalm 84 *Sparrows nest*, and the *Swallows neighborhood* to the Altar of God, were matters of envy to him: The
Psal. 42 5 & 120. 3. remembrance of the *company of Saints*, the *beauty of the Ordinances*,

and

and the *presence of God* fetcheth tears from his eyes, and groans from his heart, in his sorrowful Exile: *When I remember these things, I pour out my soul in me, &c. My tears have been my meat day and night.* Oh how amiable are the *Assemblies* of the *Saints*, and the *Ordinances* of the *Sabbath*, when we are deprived of them! *In those days the Word of the Lord was precious:* What days were those? It followeth, *There was no open Vision.* *Word* and *Prophets* were precious when *they were not.* *Want* will teach us the *worth* of mercies. Our liberties and dearest relations, how cheap & trivial things are they while we possess them without any check or restraint? While we have the keeping of our mercies in our own hands, we make but small reckoning of them. Oh, but let God threaten a *divorce* by death or banishment, let *Task-masters* be set over us and our comforts, who shall measure out unto us at their own pleasure; let us be lockt up a while under close imprisonment, and there

Psal. 63. 2

Psal 42. 4

Verse 3.

1 Sam. 3. 1

*Carendo potius quam fruendo.* Sen. Ep.

there be kept fasting from our dearest enjoyments, then the sight of a friend through an *iron grate*, the exchange of a few common civilities with a yoke-fellow under the correction and controul of a stranger, how sweet and precious? when as moneths and years of arbitrary enjoyments are past through, and we scarce sit down to reflect one serious view upon our mercies: seldom spread them before the Lord in prayer, or send up one thankful Ejaculation to God by night upon our beds, in this or the like manner; 'Lord, what mercy is this which I 'enjoy in my *yoke-fellow*, *children*, '*friends*, *liberty*, *estate*, *comforts and* '*accommodations of all sorts*, not 'for *necessity* only, but for *delight*, 'while others, better then I, languish 'under an unequal yoke, have great 'rebukes in their children, are sepa-'rated from friends, despoil'd of their 'estates, imprison'd, banisht, afflict-'ed, deserted, tormented! How 'comes it to pass that so much mer-'cy falls to my share? that I *want*

*no-*

'*nothing*, while others have *no-*
'*thing*? *&c.* Oh how rarely do we entertain such discourses with our own hearts, but pass by mercies as common things, scarce worth the owning? whereas in the house of bondage, in a Land of Captivity, the *lees* and *dregs* of those mercies will be precious, which while the *Vessel* ran *full* and *fresh* we could hardly relish: In famine the very *gleanings* of our comforts are better then the whole *Vintage* in the years of plenty.

2. Not to surfeit on them.

And then secondly, As God teacheth us to prize our mercies, so by affliction also *he doth teach us moderation in the use of them*, while we *value* not to *surfeit*. And indeed it is the inordinate use of outward comforts which renders us unfit to prize them; we lose our *esteem* of mercies in *excess*: Surfeits do usually render those things *nauseous*, which formerly have been our *delicacies*: By our excesses in Creature enjoyments, *Reason* is drown'd in *sense*, *Judgment* extinguisht in *appetite*,

*Ex consuetudine bene sumunt affectus & fit prava voluptas dolor.*

*petite*, and the affections being blunted by commonness of exercise, even pleasures themselves become a burden. Surely the excessive letting out of our selves to sensual fruitions, is both a *sin* and a *punishment*, while thereby we lose both the *creature*, and *God*, and *our selves* at once.

Now this distemper God doth many times cure by the sharp corrasive of affliction, and by *hardship* teacheth us *moderation*. Partly *by inuring us to abatements and wants*, whereby that which at first was *necessity*, afterwards grows to be our *choyce*: Hence saith the Apostle, *I* Phil. 4. 12 *have learned to want*; how? why *God had taught him* to live of a little: By feeding of us *sparingly*, God abates and slackens the *inordinacy* of the appetite. Partly and especially, God takes off our hearts from inordinate indulgencies in a suffering condition, *by discovering richer and purer satisfactions in Jesus Christ*. It is Gods design by withdrawing the Creature, to *invite*, and *fix* the Soul upon *himself*: The voyce of the

the Rod is, *O taste and see how good the Lord is*; which when the Soul hath once perceived, thrusting the creature away with contempt and indignation, it opens it self to God, saying, *Whom have I in Heaven but thee? and there is none upon Earth that I desire in comparison of thee.* Psa. 73. 25
Surely it was in the School of Affliction that *David* learn'd that Lesson, even when the *wicked prospered*, and himself, with the rest of the godly, *were plagued all the day long, and chastned every morning.* Verse 14.

This is the second, and an happy *Lesson, &c.* to *prize* comforts more, and yet *prey* upon our comforts less.

A third Lesson, which God teacheth by his Chastisements, is, *Self-denyal*, and *obediential submission to the will of God.* 3 Lesson, Self denyal.

In our prosperity we are full of our own wills, and usually we give God *counsel* when God looks for *obedience*, as if we could tell God how it might have been better, and so we *dispute* our cross when we should take it up; but now *per mala discimus*

*discimus perferre,* by bearing a lit-
James 1: 3 tle, we learn to bear more; *the tryal of our faith worketh patience: the more we suffer, the more God fits us to suffer:* partly *by working us off from our own wills: folly is bound*
Pro 22. 15 *up in the heart* of Gods *children,* as well as our own; *but the rod of correction driveth it far from them.* God fetcheth out the stubbornness and perverseness of our spirits by the *Discipline of the Rod:* So that before he hath done with us, we have not a will to lift up against his Will. And surely, as we say to our children, *Oh, it is a good Rod, which breaks us of our stomacks.* Partly *by inuring us to the Cross:* The Bullock *unaccustomed to the yoke,* is very *impatient* under the hand of the husbandman; but after she is inured to labor, she willingly puts her neck under the yoke: and so it is with Christians, after a while the yoke of affliction begins to be well setled, and by much bearing we learn to bear with quietness: A new Cart maketh a great noise and

squeak-

ſqueaking, but when once uſed, it goeth ſilently under the greateſt load.

*None murmur ſo much at ſufferings as they who have ſuffered leaſt.* It is not the *weight* of any *affliction* which rendreth it *intolerable*, but our own effeminacy: whereas on the contrary, we ſee many times that they are moſt patient who have the heavieſt burden upon their backs. *He ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him: q. d.* He is *patient* becauſe he is *acquainted* with ſorrows: When people cry out, Oh, *never ſuch ſufferings as mine*, it is an argument they are *ſtrangers* to Afflictions. Partly alſo becauſe by chaſtiſements *God works out by degrees the delicacy of ſpirit* which we contract in our proſperity; mercy makes us tender: They who are always kept in the warm houſe, dare not put their head out of doors in a ſtorm: none ſo unfit for ſufferings as they that have been always dandled upon the knee of Providence: The moſt delicate conſtitutions are moſt

*Nihil tolerabile videtur, non quia dura, ſed quia molles patimur.* Sen. de ira, l. 1 c. 2.

Lam. 3. 28

most unfit for hardships. But lastly
Heb. 12. 11 and chiefly, this comes to pass because *by suffering we come to taste the fruit of sufferings. No chastening for the present seems joyous, but grievous*: At first Chastisements seem very bitter, *but afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.* The fruit of patience is not found at the first bruit, but after we are well exercised and acquainted with a suffering condition: Affliction is the true *mely*, though *the root be bitter*, yet *the fruit is sweet*; there is *meat* in the *eater*, out of the *strong* comes *sweetness*: and then when the Soul begins to taste the sweet fruit which
Lam. 3. 26, 27 grows upon that bitter root, it says with the Church in the *Lamentations*, *It is good that a man should both hope and quietly wait for the Salvation of the Lord; it is good that a man should bear the yoke in his youth*: i. e. I shall not be a loser by my sufferings, I see the *fruit* will abundantly compensate the

*smart*

*smart* of a suffering condition.

Thus, I say, one way or other, God works his children into a sweet obediential frame by their sufferings. Even of Christ himself, the Son of God by nature, it is said, *He learned obedience by the things which he suffered*: He *experimentally* came to know what it was to be subject to the Will of his Father. It is most properly true of the adopted children, they learn obedience by the things which they suffer, and that not only in a *passive*, but in an *active* sence. By *suffering* Gods Will, we learn to *do* Gods Will: God hath no such obedient children as those whom he nurtures in the School of Affliction. At length God brings all his Scholars to subscribe, *What God will, When God will, How God will: Thy Will be done on Earth, as it is in Heaven.* A blessed Lesson.

Heb. 5. 8 ἔμαθεν, i. c. *reipsa experitus est.*

4 Lesson, Humility.

A Fourth is, *Humility and Meekness of Spirit.*

Job 33. 17

It is one of Gods designs in affliction, *to hide pride from man*; to spread sackcloth upon all his glory, that

that ſo man may ſee no excellency in all the creature wherein to pride himſelf. *God led Iſrael forty years in the wilderneſs to humble them:* By the thorns of the wilderneſs God prickt the bladder of pride, and let out the windyneſs of ſelf-opinion that was in their hearts. Proſperity uſually makes men ſully and ſupercilious towards their poor brethren;

Pro. 18:23 *The rich anſwers roughly:* Even while *the poor uſeth intreaties*, i. e. while he maketh his addreſſes to him with all humility and obſervance, he holds up his head, or turns his back upon him with ſcorn and contempt, and thinks himſelf too good to give his poor neighbor a ſoft and peaceable anſwer: *loquuntur lapides*, they ſpeak hard things; theſe rough-caſt *Nabals*, a man cannot tell how to ſpeak to them. Pride is an humor which naturally runs in our veins, and it is nouriſh'd by eaſe and proſperity. Chriſtians themſelves are apt to grow proud of their revelations: Mercies are too ſtrong a liquor for weak ſpirits. And therefore to

Riches make men proud, but poverty humbleth the heart.

tame

tame this pride of spirit that is in man, God takes him into the house of Correction, puts his feet in the stocks, and there teacheth him to know himself: *He humbled thee, and suffered thee to hunger*; Hunger brought down *Israels* stomack, and did eat out that proud flesh which began to rankle. Therefore, after great enjoyments usually we meet with afflictions: *Pauls* thorn in the flesh after his Rapture; and *Jacobs* halting after wrestling with God: or else our hearts would never be kept steady. Hence it is, that if you take the children of God either yet in, or newly come out of the furnace of affliction, you shall observe them to be the tamest, meekest creatures upon the Earth: as it is said of the *new Convert, Isai.* 11. 6. *A little child may lead them:* whereas before, it may be, they were so stiff and high in the instep, that an Angel of God could not tell how to deal with them; now the meanest of Gods Ministers or Servants may reprove and counsel, &c. *A little child* Deut. 8. 3.

*may lead them.* That *David* whom *Sin* made so fierce, that he put his
2 Sam. 12 31 poor *Ammonitish* prisoners and captives to death in cold blood, yea tormented them to death with Saws and Harrows, and Axes of Iron, and burnt them alive in fiery Brick-kilns; Him did banishment and persecution make so tame, that not on-
Psa. 141. 5 ly *the righteous might reprove him,* but even the *wicked* might *reproach him,* and he holds his peace; or if he speak, they be words of patience and submission: *So let him curse,*
2 Sam. 16 10 *because the Lord hath said, Curse David.* At another time, seven days sickness of a dying child hum-
cap. 12. 16 bleth him even with the dust. A
17 man by trouble comes to know his own heart, which in prosperity he was a stranger to; seeth the weakness of his grace, and the strength of his corruption; how nothing is weak but grace, nothing strong but sin; and this lays him in the dust: *O wretch that I am!* And truly when a man hath learned this lesson he is not far from deliverance. *Seek*

*the*

*the Lord all ye meek of the Earth, seek righteousness, seek meekness; it may be, ye shall be hid in the day of the Lords anger.* This is Gods design, first, to *meeken* his people *by affliction*, and then to *save* them *from affliction: For the Lord taketh pleasure in his people; he will beautifie the* MEEK *with* SALVATION. Zeph. 2. 3. Psa. 149 4

Fifthly, God by affliction *discovers unknown Corruption in the hearts of his people.* He led thee through the Wilderness these fourty years, to humble thee, and to prove thee, *to know what was in thy heart*; *i.e.* to make thee know what was in thy heart; what pride, what impatience, what unbelief, what idolatry, what distrust of God, what murmur, what unthankfulness was in thy heart: and thou never tookest notice of it. I tell you Christians, sin lieth very close and deep, and is not easily discerned, till the fire of affliction comes and makes a separation of the *precious from the vile.* The furnace discovers the dross 5 Lesson, Discovery of corruption. Deut. 8. 2

which lay hid before. *What shall*
Jerem. 9.7 *I do* (saith God) *for the daughter of my people?* they are exceeding bad, and they know it not: *What shall I do with them? I will melt them and try them:* into the furnace they shall, and there I will discover themselves to themselves, and shew them what is in their hearts. In the furnace we see more corruption, and more of corruption, then ever appeared or was suspected. Oh, saith the poor Soul, whom God hath taught in the School of Affliction; 'I never thought my heart so bad 'as now I see it is; I could not have 'believed the World had had so 'much interest in my heart, and 'Christ so little: I did not think 'my Faith had been so weak, and 'my Fears so strong: I finde that 'Faith weak in danger, which I had 'thought had been strong out of 'danger: little did I think the sight 'of death would have been so ter-'rible; parting with neerest Friends 'and dearest relations so piercing: 'Oh, how unskilful and unwise am

'I

'I to manage a ſuffering conditi-
'on, to diſcern Gods ends, to finde
'out what God would have me to
'do; to moderate the violences of
'mine own paſſions, to apply the
'counſels and comforts of the
'Word for their proper ends and
'uſes! Oh, where is my patience,
'my love, my zeal, my rejoycing
'in tribulation? Ah, did I ever think
'to finde my heart ſo diſcompoſed,
'my affections ſo out of command,
'my graces ſo to ſeek when I
'ſhould fall into divers temptati-
'ons? what a deal of ſelf-love,
'pride, diſtruſt in God, Creature-
'confidence, diſcontent, murmur,
'riſing of heart againſt the holy and
'righteous Diſpenſations of God,
'is there boyling and fretting with-
'in me! *Wo is me, what an heart*
'*have I?*

And beſides all this, In the hour of temptation, God brings old ſins to remembrance: *We are verily guilty concerning our brother*, could *Joſephs* brethren ſay, twenty years after they had ſold him for a ſlave, Gen. 42. 21

when they were in danger to be queſtioned for their lives (as they feared.) And thus when the *Iſraelites* cry to God in their ſore diſtreſs for reſcue and deliverance, God puts them in mind of their old *Apoſtacies: Ye have forſaken me, and*
Iudges 10 13, 14 *ſerved other gods*, &c. *Go and cry to the gods whom ye have choſen.* Suffering times are times of bringing
1 Kin 8.47 ſin to mind: *If they bethink themſelves in the Land whither they were carryed captives*; Heb. *If they bring back to heart.* Captivity is a time of turning in upon our ſelves, and bringing back to heart *our doings which have not been good in Gods ſight:* Thus *David* under the Rod could call himſelf to account, *I*
Pſa. 119 59 *thought on my ways, and turned my feet, &c.*

This now is another Leſſon which God teacheth by affliction; and it is of great uſe to humble us, and to empty and out us of our ſelves, to make us fly to Jeſus Chriſt for *righ-*
Iſa. 45.24 *teouſneſs and ſtrength.* In a word, God lets us ſee what is *crooked*, that

we

we may *streighten it*; what is *weak*, that we may *strengthen* it; what is *wanting*, that we may *supply it*; what is *lame*, *that it may not be turned out of the way, but that it may rather be healed.*

Sixthly, *In the School of affliction God doth teach us to pray.* They that never pray'd before will pray in affliction. *Lord, in trouble they have visited Thee: they poured out a prayer when thy chastening is upon them.* They that kept their distance with God before, yea that *said to the Almighty, depart from us*; in their affliction can bestow a *visit* upon God; *in trouble they have* VISITED *thee*: and they that never pray'd before, or at least did but now and then *drop* out a sleepy sluggish wish, can now *pour out a prayer* when *chastisement* is upon their loyns. [a] *Rebels*, [b] *Fools*, [c] *Mariners*, even the *worst of men*, can cry to God *in their trouble.* The very *Heathen Mariners* fall to their prayers in a *storm*, and can *awaken* the *sleepy Prophet* to this duty:

6 Lesson, Prayer.

Isa. 26. 16

a Psa. 107 11. b 17. c 23.

Jonah 1. 5, 6 *What meaneſt thou, O ſleeper? a-riſe and call upon thy God.* Hence we uſe to ſay, *He that cannot pray, let him go to ſea.* Thus I ſay affliction opens dumb lips, and untyeth the ſtrings of the tongue to call upon God.

*Qui neſcit orare diſcat navigare.*

But whom God teacheth in affliction, they learn to pray in another manner, *more frequently, more fervently.*

First, *More frequently*; Gods people are veſſels full of the ſpirit of prayer, and affliction is a piercer, whereby God draws it out. *For my* Pſa. 109. 4 *love they are my adverſaries, but I give my ſelf unto prayer.* *David* was always a praying man, but now under perſecution he did *nothing elſe; I give my ſelf unto prayer:* as wicked men *give themſelves up* to their wickedneſs, ſo *David gave himſelf up* to prayer, he made it his *work.* Hence you may obſerve, that moſt of all the *Pſalms* are nothing elſe almoſt but the runnings out of *Davids* ſpirit in prayer under variety of afflictions and perſecutions;

ons; as his troubles were multiplied, ſo his prayers did multiply. The holy man was never in that condition wherein he could not pray, &c. Alaſs, it is ſad to conſider, that in our peace and tranquillity we pray arbitrarily by fits and ſtarts, many times we ſuffer every trifle to come and juſtle out prayer; but in affliction God keeps us upon our knees, and (as it were) *tyeth the ſacrifice to the horns of the altar.*

And as he teacheth us to pray more *frequently*, ſo alſo to pray more *fervently*. Even of Chriſt himſelf it is ſaid, that *being in an agony, he pray'd more earneſtly*; more *intenſively*: he pray'd till he *ſwet again*; yea till he ſwet *great drops of blood*: he ſweltred out his Soul through his body in prayer; the reaſon whereof was, becauſe he had not only the *pangs of death*, but the ſenſe of his *Fathers wrath* to conflict withall: And ſo it is with Believers many times; *outward afflictions* are accompanyed with *inward diſſertions*. So it was with *David*,

Luk. 22. 44. ἐκτενέστερον, *intenſius.*

*Pſal.* 22. and 116. 3, 4, &c. And then he gathers up all his ſtrength to prayer, and like a true ſon of *Jacob wreſtleth with God, and will not let him go till he gets the bleſſing*: Pſa. 143. 6, 7, &c.

Truly Chriſtians, thoſe prayers wherewith you contented your ſelves in the day of your peace and proſperity, will not ſerve your turn in the hour of temptation: then you will call to mind your ſhort, ſlight, cold, dead, ſleepy, formal Devotions in your Families and Cloſets, and be aſhamed of them: Then you will ſee need of praying over all your prayers again, and *ſtir up your*
Iſa. 64. 7 *ſelves to take hold upon God.* Indeed for this very end God ſends his people into captivity, that he may draw out the ſpirit of prayer, which they have ſuffered to lie dead within them. *O my Dove! that art in the clefts of the rock, in the ſecret places*
Cant. 2. 14 *of the ſtairs; let me ſee thy countenance, let me hear thy voyce; for ſweet is thy voyce, and thy countenance is comely.* Chriſts Dove ne-

ver

ver looks more beautiful in his eyes, then when her cheeks are bedewed with tears; nor ever makes sweeter musique in his ears, then when she mourns to him, out of the rock, and from under the stairs, in a dark and desolate condition: then saith Christ, *thy countenance is comely, and sweet is thy voyce.*

Seventhly, *By Correction God brings the Children of Promise into more acquaintance with the Word. He teacheth them out of his Law.* As here: *It is good for me that I have been afflicted, that I might learn thy Statutes.* God sent *David* into the School of Affliction, there to learn the *Statutes of God.* By Correction the people of God learn, 7 Lesson, Acquaintance with the Word.

1. *To converse with the Word of God more abundantly.*
2. *To understand it more clearly.*
3. *To relish it more sweetly.*

First, By Affliction they come *to converse with it more abundantly.* It is their *duty* at all time to study the Word; *To let it dwell richly in* Col. 3. 16. *them*

*them in all wiſdom*: Job *eſteemed the words of Gods mouth more then his neceſſary food.* And it is their *happineſs* as well as their *duty*: *Bleſſed* is the man that walketh not in the counſel of the ungodly, *but his* Pſa.1.1,2. *delight is in the law of the Lord, and in his Law doth he meditate day and night.* But what through diſtraction without, and diſtemper within, the Children of God many times grow ſtrangers to their Bibles, they ſuffer diverſions to interpoſe between the Word and their hearts; and as they pray arbitrarily, ſo they read arbitrarily, and ſuffer their Bibles to lie by the walls while they are taken up with other entertainments in the world: and therefore God is forced to deal with them as we do with our children, to whip them to their Books by the Rod of Correction: *It is good for me that I have been afflicted, that I might learn thy Statutes.* When they are caſt out by the *World*, then they can run to the *Word*. *Princes did ſit and* Pſ.119.23 *ſpeak againſt me*; i.e. *they ſat in*

*Counſel*

*Councel* to take away his life, that they might condemn him as a Traytor against *Saul*: and what did he in the mean time? it follows, *but thy servant did meditate in thy Statutes.* And again, *Princes have persecuted me without a cause, but my heart standeth in awe of thy Word.* Vers. 161 While the persecutors are consulting with the Oracles of Hell to sin against *David*, *David* is consulting with the Oracles of Heaven, that he might not sin against God: My *heart standeth in awe of thy Word:* while they *sinned and feared not*, David *fears and sins not.*

2. They learn by affliction *to understand the Word more clearly.* As it was with the Disciples in reference to Christ his Resurrection; the Resurrection of Christ was a lively Comment upon the Prophecies of Christ: *These things understood not his Disciples at the first, but when Jesus was glorified, then remembred they these things:* Joh. 12. 16 *i. e.* they remembred them *understandingly*, they remembred them *believingly*, they knew

knew what they meant: So it is with the people of God many times in reference to Affliction; *the Rod expounds the Word, Providence sometimes interprets the Promise.* The Children of God had never understood some Scriptures, had not God sent them into the School of Affliction: then they can remember *how it is written, &c.* they can bring Gods *Word* and Gods *Works* together.

3. *Affliction makes them relish the Word more sweetly.* In prosperity many times we suffer the luscious contentments of the World so to distemper our palates, that we cannot relish the Word, taste no more sweetness in it *then in the white of an egg*, as *Job* speaks in another case: But when God hath kept them for weeks, and months, and years it may be, fasting from the Worlds dainties, when they are throughly hunger-bitten in the creature; then, *How sweet are thy Words to my taste! sweeter then honey to my mouth:* They are the words which

Psalm 119 103

*David*

*David* ſpake in his affliction, witneſs Verſ. 23. *cum* 24. *Princes did ſit and ſpeak againſt me, but thy ſervant did meditate in thy Statutes:* and what follows? *thy Teſtimonies are my delight.* And verſ. 161. with 162. *Princes have perſecuted me without a cauſe, &c. I rejoyce at thy Word as one that findeth great ſpoyl.* The *Rod* did ſweeten the *Word:* It is *my delight, my joy,* a neſt of ſweetneſſes. *The full Soul loatheth the Honey-comb:* Prov. 27.7 When we are fill'd with Creature-comforts, we nauſeate many times the very Word it ſelf, which is *ſweeter then the honey or honey-comb: but to the hungry Soul every bitter thing is ſweet.* Let God famiſh the world round about us, then how cordial is Scripture-conſolation? How precious are the Promiſes! Oh, ſaid a gracious woman reduced to great ſtraits, *I have made many a meals meat upon the Promiſes when I have wanted bread.*

The Word is never ſo ſweet as when the world is moſt bitter; and there-

therefore doth God lay muſtard upon the *teats* of the world, that we might go to the *breſts* of *the Word*, and there *ſuck and be ſatisfied with the milk of conſolation. This is my comfort in my affliction, for thy Word hath quickened me.* Bleſſed be God for that Correction which *ſweetens* the Word unto us.

Iſa. 66.11

Pſ.119,50

8 Leſſon, The need of ſound Evidence for Heaven

Eightly, God by bringing his people into troubles, eſpecially if life-threatening dangers, *doth ſhew them the neceſſity of ſound Evidence for Heaven and Happineſs.* Alaſs, with what eaſie and ſlight Evidences do we often content our ſelves in the time of our proſperity, when the Candle of the Almighty doth ſhine in our Tabernacles; when all is peace and quiet round about us! The heart being taken up with other fruitions, we want either *time* or *will* to purſue the tryal of our own eſtates. People minde onely what will ſerve their turn for the preſent, and quiet their hearts, that they may follow their pleaſures and profits with the leſs regret: and there-

therefore, to ſave themſelves a labor, they take that for Evidence, which the ſluggiſh carnal heart wiſheth were ſo. But now in the hour of temptation, fig-leaves will cover nakedneſs no longer; nothing will ſerve the turn, but what will be able to ſtand before God, and endure the tryal of fire in the day of Chriſt: Oh then one clear and unqueſtionable Evidence of intereſt in Chriſt, and the love of God, will be worth ten thouſand worlds: Shadows and appearances of grace will vaniſh before the Searcher of hearts. It muſt be *perfect love* that will *caſt out fear*: *Truth* and *ſoundneſs* of grace only can give *boldneſs in the day of Judgment*. Ah, what idle and deceitful hearts have we in the midſt of us, that can take up with looſe conjectures, go to the Word and Sacrament with thoſe Evidences, upon which we dare not venture to dye? And yet *good and upright is the Lord that will teach ſinners his way*; that by the thunder-claps of his righteous judgments will awaken the

1 Joh. 4 17

Pſal. 25. 8

the vain creature out of those foolish dreams, in which if they should dye, they were undone for ever. Well, let us be still urging and pressing this question upon our own Souls; '*Will this faith save me when I* '*come to stand before the Throne of* '*the Lamb? Will this Love give* '*me boldness in the Day of Judg-* '*ment? Will this Evidence serve* '*my turn when I come to dye?* Oh Christians, let us be afraid to lie down with that Evidence in *our beds*, wherewith we dare not lie down in *our graves.*

9 Lesson, What an evil thing it is to grieve the Spirit.

A ninth is this; In the time of our trouble God causeth us to see *what an evil and a bitter thing it is to grieve the good Spirit of God.* When we are in the bitterness of our spirits, and want the Comforter, then we begin to call to mind how oft we have grieved the Spirit, which would have been a Comforter to us, and have *sealed us up to the day of Redemption*; and say within our selves, in reference to the Spirit of God, as sometime the sons of *Jacob* said

ſaid one to another in reference to *Joſeph*; *We are verily guilty concerning our brother, in that we ſaw the anguiſh of his Soul, when he beſought us, and we would not hear; therefore is this diſtreſs come upon us.* In ſome ſuch language, I ſay, will the Soul in the hour of temptation beſpeak it ſelf. Ah, I am verily guilty concerning that *tender Spirit of Grace and Comfort*, which hath often beſought me as it were in the anguiſh of his Soul, ſaying, *Oh do not this abominable thing which I hate:* but I would not hear. Is not this *He* whoſe *rebukes* I have *ſlighted*, whoſe *counſels* I have *deſpiſed*, whoſe *motions* I have *reſiſted*, whoſe *warnings* I have *neglected*, whoſe *warmings* I have *quenched*, yea whoſe *comforts* I have undervalued, and counted them as *a ſmall thing?* Ah wretch, how juſt is it now that the Spirit of God ſhould withdraw? that he ſhould deſpiſe my ſorrows, and laugh at my tears; ſhut out my prayers, *quench my ſmoking flax, and break my bruiſed reed?*

Gen. 42. 21

*Res delicata eſt Spiritus ſanctus.*

Ier. 44. 4

*reed?* How just were it that He, whom I would not suffer to be a *Reprover* in the day of my peace, should now refuse to be a *Restorer* of my Soul in the hour of my temptation! How righteous a thing were it, that I, who so often have carryed my self strangely to his *Counsels*, should now in my sorrows be a stranger to his *Comforts!* that I, who have walk'd *in the sparks of mine own kindling, should now at length lie down in sorrow!* Well, if the Lord shall please indeed to bring my Soul out of trouble, and to revive my fainting spirit with his sweet Consolations, I hope I shall carry my self (for the future) more obediently to the counsels and rebukes of Jesus Christ in my Soul, and harken to the least whisperings of the Spirit of Grace.

Psal. 23. 3. *He restoreth my Soul.*

10 Lesson, Communion with God.

A tenth Lesson, by Chastisements *God draws the Soul into sweet and near communion with himself.* Outward prosperity is a great snare to our communion with God: Partly because by letting out our affections inordi-

inordinately to the creature, we suffer the World to come in between God and our hearts, and so intercept that sweet and constant traffique and intercourse which should be between God and our Souls. *Gods people offend most in their lawful comforts*, because there the snare being not so *visible* as in grosser sins, they are the easilier taken; we are soonest surprized where we are least jealous. Partly also for *want of keeping up our watch* against lesser sins: While our hearts are warmed with prosperity, we think many times small sins can do no great harm; but herein we do wofully deceive our selves: for besides that, the least sin hath the *nature of sin* in it, as the least drop of poyson is poyson; and that in *smaller sins* there is the *greater contempt of God*, in as much as we stand out with God for a trifle (as we count it,) and venture his displeasure for a little sensual satisfaction: I say, besides these and many other considerations, which may render our *small sins, great provocati-*

*ons*,

*ons*, this is one unspeakable mischief, that *small sins intercept our communion with God*, as much as great sins, and sometimes more: For whereas great sins, by making deep wounds upon Conscience, make the Soul go bleeding to the Throne of Grace, and there to mourn and lament, and never to give God rest, till he gives rest to the Soul, and by a fresh sprinkling of the Blood of Christ, to recover peace and communion with God: *Smaller* sins, not impressing such horror upon the Conscience, are swallowed in silence with less regret, and so do insensibly alienate & estrange the heart from Jesus Christ. The least hair casts its shadow; a Barly-corn layd upon the sight of the eye, will keep out the light of the Sun, as well as a Mountain. The eye of the soul must be kept very clear that will see God: *Blessed*
Mat. 5. 8. *are the pure in heart, for they shall see God.* Little sins, though they do not *disturb Reason* so much as great sins, yet they *defile Conscience*, and the Conscience under defilement (unlamented) is shy of God, and God of it.

But

But now affliction ſanctified, as it doth deaden the heart to the world, ſo it doth awaken and intender Conſcience towards ſin; the Soul is made ſenſible of her departures from God, and of the bitter fruits of that departure, and now begins to lament after God in *Auguſtin's* language; Lord, thou haſt made my heart for thy ſelf, and it is reſtleſs and unquiet till it can reſt in thee: *Return unto thy Reſt O my Soul.* The Soul hath many turnings and windings, but with *Noah's* Dove, it can find no place for the ſole of its foot to reſt on, till it return into the *Ark*, from whence it came. And now when the Soul hath been weather-beaten abroad, if God will pleaſe to put forth his hand, and take it into himſelf; when deareſt relations are become ſtrangers, as *David* complains, if God come and give the Soul *a viſit*; when the poor creature is *in darkneſs, and can ſee no light*, then for God to lift up the light of his countenance, and ſhine in a gracious ſmile upon the Soul, and ſay unto it, *I am thy Salvation*; of what

*Feciſti nos Domine ad te, & inquietum eſt cor noſtrum donec requieſcat in te.* Aug. Med.

Pſa. 88. 8, 18

what sweet and unspeakable refreshment and consolation is this to the afflicted spirit? And what a gracious condescension is this in God, that when the Soul by prosperity hath *waxed wanton against Christ*, and sported it self in unspouse-like familiarities with strangers, Jesus Christ should send it into the house of Correction, and there by the discipline of the Rod correct and work out the wantonness of the flesh, and when he hath made it meet for his presence, take it into sweet and social communion with himself again! This is stupendious Mercy, Goodness that cannot be parallel'd in the whole Creation.

Jer. 31.

11 Lesson, The Exercise of Grace.

In the eleventh place, *God maketh affliction the exercise and improvement of grace.* In prosperity grace many times lieth dead and useless in the Soul, which affliction awakens and draweth forth into exercise: the *Winter* of our *outward comforts* proves not seldom the *spring* of our *graces:* Frosts and Snow do starve the weeds, and nourish the good Corn.

Corn. Though faith and patience be of an universal influence into the holy life, *The life I live in the flesh I live by the faith of the Son of God*: yet affliction giveth them *their perfect work*. As, had there been no *sin* in the world, there had been no need of *repentance*; so, were there no *sorrow* in the world, there would be no need of *patience*. Of the times of persecution it is said, *Here is the patience and faith of the Saints*, that is, now is the time for the Saints of God to exert their faith and patience, patience to *bear*, and faith to *believe*; patience to *wait*, and faith to *reap* the *peaceable fruits of righteousness*, and to let them have their *perfect work*: there is a work of patience, and there is a perfect work; *The tryal of Faith worketh patience*, (*i.e.* the sufferings whereby our Faith is tryed, as gold is tryed in the furnace,) it worketh, or as the word signifieth, it *perfecteth*: The Cross exerciseth, and exercise perfecteth, the grace of patience: as sufferings arise, so patience ariseth also; *Be*

Gal. 2. 20

Rev. 13 10

James 1 4

Verse 3

Κατεργάζεται.

James 5.7 *patient, Brethren, till the coming of the Lord:* i. e. do you bear the affliction till Christ come and take it off: let your patience be of the same extent with your sufferings. As Patience, so *Faith* is not acted only, but perfected by *temptations.* Sometimes the Soul finds that Faith *lively* in a suffering condition, which before it questioned whether it were *alive*; or if affliction do not *find* it lively, it *makes* it lively: the same furnace of affliction wherein God *tryeth* our *Faith*, he doth *refine* it, and purifieth it more and more from the dross of infidelity. They are the purest acts of faith, which the Soul puts forth in the dark: Faith never believes more then when it cannot see, because then the Soul hath nothing to stay it self upon but God. Sense while it seems to help, difficultates the work of faith by doubling of it: *If Reason gives us her hand, she pulls us down:* A man must first believe the *insufficiency* of what he *seeth*, before he can believe the *Allsufficiency* of him that is invisible; *We look not at the things*

Isai. 50.10

*things which are seen, but at the things which are not seen:* It is harder to live by Faith in abundance, then in want. The Soul is a step nearer living upon God, when it hath *nothing* to live upon *but God*; yea, and when God is *not seen*, he is *most believed*. *My God, my God, why hast thou forsaken me?* Observe, and you shall find a great deal more of precious faith in that desertion, then of complaint. 2Cor.4 18 Psal.22.1

For first, Under this sad and dark withdrawment, *Faith keeps its hold*; and though it cannot *see*, yet, according to the Command and Counsel, *Isa.*50.10. yet it *trusts in the Name of the* LORD, *and stays upon its* GOD. MY GOD.

2. And secondly, *Faith speaks first in this desertion*; *My God*, before *forsaken:* This was not the method of Sense, but of Faith, pure Faith: Sense would have cryed out in the first place, *why hast thou forsaken me?* and have left Faith to say, *my God*, at leasure, when she could have recovered some strength and revi-

ving: But Faith keeps its precedency; and not only, *Jacob*-like, *holds his brother by the heel*; but, like *Pharez*, breaks forth first; and by a strong, but secret and insensible, impulse of *a Spirit of Adoption*, cryeth, ABBA, FATHER: *My God* &c.

3. Yea (mark it I pray) you have *two words* of *Faith*, for *one* of *Fear*; *Faith* speaks *twice*, before *Sense* can speak *once*; *my God, my God*, for one [*forsaken.*]

4. There is an hidden Emphasis in the Hebrew word; *EL* signifieth a strong God: *Eli, Eli*, my *strong God*, my *strong God*. Faith when weak in it self, fortifieth it self upon the strength of God: *When I am weak, then am I strong*, is the voyce of Faith. 2 *Cor.* 12. 10.

Deus meus fortis.

5. *Faith speaks confidently*, MY GOD, when Sense speaks, as it were, *dubiously*, of being forsaken; and can reason the case with God, about his withdrawing, *Why hast thou forsaken me?* As if Faith could discover a ground of interest, to say, *my God*, when it could see *none*, of [illegible] being

being deserted; and therefore humbly begs satisfaction from God; *Why hast thou forsaken me?* So *Job* 10.2. *Shew me wherefore thou contendest with me.*

6. *Faith can pray*, even in desertion, and *cry* in prayer, cry *loud*; *The words of my* ROARING, vers. 1. He did not only *speak*, but *cry*; and not only cry, but *roar*: And as he cryed *loud*, so he cryed *long*; *I cry in the day time, and in the night season I am not silent*, vers. 2. Day nor night deserted *David* ceased not praying.

7. And lastly, *Faith pleads both Covenant and Experience.* Covenant, vers. 3. *Thou art Holy*; by Holiness is meant in this place, as in divers others, Gods *Faithfulness* in Covenant, His *Covenant-keeping-holiness.* And *Experience*, vers. 4. *Our fathers trusted in thee; they trusted in thee, and thou didst deliver them*, q. d. *thou never saidst to the seed of Jacob, seek ye me in vain.*

Oh what pure and excellent acts of Faith are here in desertion! The

truth is, those comforts and joys which the Soul enjoyeth under the shines of Gods face and favour, are rather the *rewards* of Faith, then *Faith* it self; rather Christs application to the Soul, then the Souls application to Christ; and *sight*, rather then *believing*. What we say of Nature, we may say of Faith, *Fides vexata prodit seipsam*; Let Christ vex Faith, as in the woman of *Canaan*, and it will discover it self. First Christ is *silent*; but though He hold his peace, she will not; his silence maketh her *cry*, vers. 23. Christ *discourageth* her, vers. 24. but she *worshippeth* Him, vers. 25. Yea, Christ *reproacheth* her with the name of a *Dog*, but her faith turns even *reproach* it self into an *argument of trust*; Truth Lord, *yet Dogs eat the crumbs*, &c. Behold, *silence, discouragement, reproach*, tempt out that faith, which *Jesus Christ* the *Author and Finisher of Faith* himself stands and *admireth*; *O woman, great is thy Faith!* vers. 28. Surely *Faith is never so much Faith as in desertion.*

*Natura vexata prodit seipsam.*

Mat. 15. 28

Heb. 12. 2

Assurance

Aſſurance is a little heaven on this ſide Heaven. Faiths triumphs lie in the midſt of deſpair, and even in this ſence alſo; *Having not ſeen, yet believing, we rejoyce with joy unſpeakable and full of glory.* 1 Pet. 1. 8

Godly ſorrow, how is it enlarged by ſanctified affliction! while that ſtream, which was wont to run in the channel of worldly croſſes, now is diverted into the channel of ſin: *I will bear the indignation of the Lord, becauſe* I HAVE SINNED, Micah 7. 9 &c. Any burden is *light* in compariſon of *ſin*, the very *indignation of God.* The Soul that God teacheth by his chaſtiſements can ſtand under the burden of Gods indignation for ſin, when it cannot ſtand under ſin, which hath kindled that indignation. Ah, cryeth *Job* upon the dunghill, *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?* He forgeteth his *ſuffering* in his *ſin*; he ſaith not, I have loſt all my ſubſtance; I am now upon the dunghill as naked as ever I was born, (ſave that I am clothed with ſcabs,) my friends reproach

me, my wife curseth me, or (that which is worse) she bids me *curse God*; Satan persecutes me, and God himself is become mine Enemy, &c. all this is befallen me; *what wilt thou do unto me, O thou Preserver of men?* But, *I have sinned, what shall I do unto thee? &c.* Sufferings lead to sin, and sense of sin swalloweth up sense of sufferings. And what shall I say more? the time would fail to instance in other Graces, Love, Fear, Holiness, &c. *By this shall the*
Isai. 27. 9 *iniquity of Jacob be purged, and this*
*is all the fruit to take away his sin:*
Heb. 12. 10 *He for our profit, that we might be partakers of his holiness.*

Grace is never more Grace then when besieged with temptations. The battel draws forth that fortitude and proweſs, which in time of peace lay chill'd in the veins for want of opposition and exercise.

12 Lesson, A life of Faith. A twelfth Lesson, which they learn in the School of Affliction, is, *The necessity and excellency of the life of Faith.*

1. The Necessity of 1. *The necessity* of living by faith: where

where Sense endeth, Faith beginneth.
*The Vision is for an appointed time:* Hab. 2 3 4
I, but what shall we do in the mean time? why *the just shall live by Faith*; live by Faith, or dye in despair: when God pulls away the bulrushes of Creature-supports, the Soul must either sink or swim. God teacheth this Lesson, *Partly* by the *uncertainty* of second Causes, the vicissitudes that are in Creature-expectations; a little hope to day, to morrow reduc'd to despair: good news to day, *Pharaoh* says *Israel* shall go; bad news to morrow, he rageth, and sweares, that *if Moses see his face any more he shall dye, &c.* O the *ebbs* & *flows* of sublunary hopes! one speaks a word of comfort, another speaks words of Soul-wounding terror; now a promise, anon a threatening: The sick man is in hopes of reviving to day, to morrow at the gates of death. What a woful heart-dividing life is a life of Sense, a life which is worse then death it self, to be thus bandied up and down between hopes and fears, to be baf-

fled to and fro between the *may-be's* of *second Causes!* to be like Mariners upon the billows and surges of the tempestuous Sea! *They mount up to Heaven, they go down again to the depths; their Soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wits end;* Hebr: *all their wisdom is swallowed up.* And *partly* God teacheth the necessity of a life of Faith by the *disappointment* of the Creature: How often doth the Creature totally fail, and abuse our expectation! like the deceitful brook, to which *Job* most elegantly compares his brethren, which mocks the traveller, and when he comes for a draught of water to quench his thirst, sends him away with *confusion* and *shame.* *Sisera* runs to *Jael* as to a *Saviour,* and she proves his *Executioner:* He came to repose his head in her lap, and she nails it to the ground. Eighteen persons run to the Tower of *Siloam* for refuge, and that falls upon them, and crusheth them in pieces. *Surely men of low degree are vanity,*

Psalm 107 26, 27

Job 6. 15, 16

Verse 20

Luke 13. 4

*vanity, and men of high degree are a lye:* Men of low degree *would* help, but *cannot*, there is *vanity*; and men of high degree *can help* many times, but *will not*; no, not when they have *promis'd and sworn*; there is *a lye*: both *disappoint*, the one by the *necessity*, the other by *deceit*; and disappointment is one of the greatest torments that a rational creature is capable of: Trust defeated causeth sorrow of heart, and confusion of face; and the stronger the *confidence*, the more shameful is the *disappointment*. *Agag* comes forth singing, *Surely the bitterness of death is past*; when behold he is going to his *execution*: both he and his hopes are *hewn in pieces before the Lord*. *David* himself *looked on his right hand, and beheld, and there was no man that would know him*. *Peter*-like, *they knew not the man*; they made as if they had never seen him before. So that *Churl*, *Who is David?* and *who is the son of Jesse?* some *Runagate*, some idle fellow that hath *broken away from his master*, &c. And

Psal. 62. 9

Isai. 20. 5

Jer. 14. 3.

1 Sam 15. 32, 33

1 Sam. 25. 10

it

it was not *Nabal* only that stood at this distance from him; his nearest and dearest acquaintance cast him off: *Lover and friend hast thou put far from me, and mine acquaintance into darkness*, Psal. 88. 18. *Refuge failed me, no man cared for my Soul*; or as the *Hebrew* hath it, *no man sought after my Soul*. Saint *Paul* was in no better condition in the persecution which befell him at *Rome*; *At my first answer no man stood with me, but all men forsook me*: not a man of all them that sat under that famous Apostles Ministry that would or durst appear to speak a word for him, or to him: Oh bitter disappointment, had not he had faith to support him under it! And truly *such is our expectation, whither we flee for help to be delivered, &c.* Sorrow and shame is the fruit of creature-expectation. But now on the contrary, *They looked unto the Lord, and were enlightened, and their faces were not ashamed.* Faith meets with no disappointment, God is always better then our ex-

Heman.

Psa. 142. 3 4

Isai. 20. 6

Psal. 34 5

expectation; *Nevertheless the Lord stood with me, and strengthened me,* &c. *and I was delivered from the mouth of the Lion.* By such experiences do we learn the necessity of living by Faith. *I had perished in my affliction, unless thy Law had been my delight: i. e.* unless *David* had learned to live *by a promise,* he had been but a dead man. Surely *he dyeth oft whose life is bound up in the dying Creature:* As oft as the Creature fails, his hope fails, & his heart faileth; when the creature dyeth, his hope giveth up the ghost: He only lives an *unchangeable life,* that by Faith can live in an *unchangeable God.* 2 Tim. 4, 17

We hear such things indeed in the Word, but we believe them not till our own experience convinceth us of our infidelity. A long time do we stick totally in the creature, knowing no other life then of Sense and Reason; *Sacrificing to our own nets, and burning incense to our own drags:* and because the Word tells us much of living by Faith, we would fain patch up a life between

Faith

Faith and Sense, which indeed is not a life of Faith: we do not live *at all by faith*, if we live not *all by faith*; though we may *use means*, we must *trust God*, and trust him *solely*: and therefore, to bring us to this, God suffers us to be tired and vext with the mockery of second Causes; and when we have spent all upon these *physicians of no value*, then, and never till then, we resolve for Christ. When *David* had experienc'd sufficiently the falseness and hypocrisie of *Saul* and his Parasites, *They delight in lyes, they bless with their mouth, but they curse inwardly*, Psa. 62. 4. then he resolves never to trust creature more: *My Soul wait thou only upon God, He only is my Rock and my Salvation*, Vers. 5, 6. Unmixt trust in God is the fruit of our experience of the creatures vanity: we never resolve *exclusively* for God, till with the Prodigal we be whipt home stark naked to our Fathers house. When the Church had run her self * *barefoot* in following her Lovers, who answered her *expectation* with

* Jer. 2. 25

with nothing but *fear*, and sent her away with *shame* in stead of *glory*, *Isai.* 20.6. then she can go home, and confessing her Atheism and folly, gives up her self purely to divine protection: *Asshur shall not save us, We will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy.* Hos. 14.3

2. By the mutability and disappointment of the creature God teacheth his people *the excellency of the life of Faith.* *David*, when he learn'd it in the School of Affliction, prints it and publisheth it to all the world, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:* He had before, Vers. 3. entred a Caveat against creature-confidence, *Put not your trust in Princes, nor in the son of man;* and gives the reason of it, there is no help or salvation in the best of men; *nor in the son of man, in whom there is no help:* alas, he is nothing else but *breathing clay; and when that breath goeth forth, he returns* Psa. 146. 3 2. The excellency of a life of Faith.

to

*to his earth*: when the breath is gone, there is nothing but a little clay remaining; *In that very day his thoughts perish*: when the man dyeth, all his counsels and plots and projects dye with him: And having thus put in his Caution against *creature-dependance*, and given in the account of the vanity thereof, he shews the difference between trust in *a dying man*, and *a living God*; Trust in God is only able to make a man *happy*: they may *seem* happy, who have the *great men* of the world to trust to; but he only *is* happy, who hath the *God* of Heaven to trust to; *Blessed is he who hath the God of Jacob for his help*: why so? because while they that trust in Princes shall be disappointed, he that trusts in God shall never be disappointed: For, 1. He is *Jehovah*, *Whose hope is in the Lord*, or in *Jehovah* his God: *Jehovah*, a *Fountain of Beings*, He gave a Being to Heaven and Earth, *He made Heaven and Earth, the Sea, and all that therein is*: and he that gave Being

Isai. 26. 4

Psa. 146 6

to

to every creature, can give Being to his *promiſe* alſo: Can any thing be too hard for *a creating God?* and as he *can*, ſo he *will*, for *He keepeth Truth for ever: Heaven and Earth may paſs away, but not one jot or one tittle of his promiſe ſhall paſs away till all be fulfilled.* Men may prove unfaithful, but God will never prove unfaithful; He keepeth Truth for ever: *Faithful is he that hath promiſed, Heb.* 10.23. And thus the Soul comes to ſee the ſweetneſs and excellency of a life of Faith, while others are mock'd, and abus'd, and ſlain, by diſappointment from the ſecond Cauſes: *He is kept in perfect peace, whoſe mind is ſtayd on God, becauſe he truſteth in him:* He liveth indeed, that liveth in him to whom *Always is eſſential.* Mat. 5. 18 Iſai. 26. 3

The excellency of a life of Faith diſcovers it ſelf in theſe four particulars.

1. It is a *ſecure* life.
2. It is a *ſweet* life.
3. It is an *eaſie* life.
4. It is an *honorable* life.

First,

First, The life of Faith is a *secure*
Isa. 33. 15, 16 *life*, the *only safe life*: *He shall dwell on high, his place of defence shall be the ammunition of Rocks*: How securely doth he dwell, whose fortifications are impregnable, inaccessible rocks? Rocks so *high*, that none can *scale* them: In the *Hebr.* it is, *He shall dwell in heights*, or *in high places*: Rocks so *thick*, that no *breach* can be made in them, rocks within rocks; *ammunition of rocks*: and rocks so *deep*, that none can *undermine* them: surely a people or person thus *rocky* on every side, need not fear *storming*. *Object.* I, but though rocks may be a good *fence*, they are but ill *food*, a man cannot feed on rocks; rocky places are barren, though impregnable; he may be *starved*, though he cannot be *stormed*. No, the words following relieves that fear also, *Bread shall be given him*; he shall have bread enough, and it shall cost him nothing; it shall be *given* him: And whereas a rock is but a dry scituation, without either *springs* or *streams*, and there-

thereupon a man might be exposed to perishing for want of water, *Thirst will slay as well as hunger*; therefore it is likewise added, *His waters shall be sure*: He shall have waters, which neither Summers heat nor Winters frost shall be able to dry up; never-failing waters shall fill his Cisterns from day to day; *His waters shall be sure*. Under such an excellent metaphor is the security of a life of Faith described; and this metaphor is expounded *Isai.* 26. 1. *Salvation will God appoint for walls and bulwarks*: Walls and bulwarks shall not be their Salvation, but Salvation their walls and bulwarks: How safely do they dwell who are wall'd about with *Salvation* it self? The bulwarks are Salvation, and that Salvation is *Jehovah*; for so it follows, *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength*; or the *Lord Jehovah* is *the Rock of Ages*: His place of defence is *the ammunition of Rocks*; and the *Lord Jehovah* is those Rocks, *a Rock of Ages*; Ages pass away one

after

after another, but the Rock abides, and abides for ever: *In the Lord Jehovah is everlasting strength.* He that rain'd Manna in the *Wilderness, will give bread*; and he that fetcht water out of the Rock, will be *a never-failing fountain, his waters shal be sure.* Oh the *security* of a life of faith!

And secondly, It is as *sweet* as it is *safe.* Is it not a sweet thing to fetch all our waters from the *fountain*, from the *spring-head*, before they be degenerated or mudded by the mity channel? Why *all my fresh springs are in thee*, saith faith to God, *Psal.* 87.7. Is it not sweet to be *fixt* and *composed* in the midst of all the *mutations* and *confusions* that are under the Sun? Why this is the priviledg of *him that liveth by faith: No evil tydings shall make him afraid, his heart is fixed, trusting in the Lord.* And again; *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee*: Heb: *Peace, peace*; that is, *multiplied* Peace; *pure, unmixt* Peace,

*Dulcius ex ipso fonte bibuntur aquæ.*

Psa. 112. 7

Isai. 26. 6

con-

*conſtant and everlaſting* Peace; this is the portion of him that liveth by faith, *ſo far as he liveth by faith*; unleſs *ſenſe* and *reaſon* break in to diſquiet, he liveth in a moſt ſweet and immutable ſerenity.

Thirdly, *It is an eaſie life*: It is an eaſie life to have all proviſions brought in to a man without any *care* or *trouble*; why ſuch is the priviledg of a Beleever; he hath a *quietus eſt*, that ſuperſedes all his cares. *In nothing be careful, but in every thing by prayer and ſupplication with thanksgiving let your requeſts be made known to God.* Phil. 4. 6 Faith leaveth a Beleever nothing to do but to *pray and give thanks*; to *pray* for what he *wants*, and to *give thanks* for what he *hath*; that is all he hath to do. It is true, Beleevers muſt labour and travel in the uſe of means, as well as the reſt of the ſons of *Adam*: but, firſt, *it is without care*; *in nothing be careful*; without *anxious, heart-dividing, Soul-diſtracting* care: O that is the *thorn*, the *ſting*, which the *ſin of man* and Μηδὲν μεριμνᾶτε.

the

the *curse of God* hath thrust into all our labours, *care and distraction*; and this *faith pulls out*: so that now all the labour of faith is an *easie labour*, like the labour of *Adam in Paradise*: Faith useth means, but trusteth God; obediently closeth with the *Providence of means*, but sweetly leaveth the Providence of success to God. Yea, Faith *can trust God, when there are no means to use*, and say, *Although the fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoyce in the Lord,* Heb. 3. 18 *I will joy in the God of my Salvation.* Faith can live upon God, when there is a famine upon the whole Creation: The Peace of God is as a *Court of Guard*, to fence the heart from all surprizes of fear and trouble: *In nothing be careful, but in every* Phil. 4. 7 *thing pray and give thanks, and the peace of God which passeth all understanding shall keep your hearts*

and

*and minds through Christ Jesus.* As faith enjoyeth *God in all things* in the greatest abundance, so she can enjoy *all things in God* in the deepest want.

Fourthly, and lastly, The life of faith is *an honorable life.* It is the honour of the *Favorite* that he can go *immediately* to his *Prince*, when strangers must trace the *Climax* of *Court-accesses.* Yea, without all peradventure, it is an honorable life *to live as God himself liveth*; and this is the glory of God, that he liveth *in himself* and *of himself*: and truly in their proportion *such honor have all the Saints.* They live *in God* and *upon God* here by *faith*; and they shall live *in God* and *upon God* hereafter by *sight*, in the beatifical Vision.

This is the *excellency* of the life of Faith, and this the people of God experience by their sufferings; whereby God calls them out of the world, and taking them into himself, he doth reveal to them by degrees the mystery and priviledg of living upon God, and upon God alone.

In

13 Lesson. God taketh us off from self-confidence.

In the next place, By afflictions and distresses *God takes us off from self-confidence*, and teacheth us to *trust* HIM *more, and our selves less*. This is the same with the former, save only that we speak now of trust in God, in opposition to *confidence in our selves*, and not in others; a distemper that prevails much in our natures: Ever since we rendred our selves able to do nothing, nothing but sin, we think our selves able to do any thing: We fancy to our selves a kind of *omnipotence*, when all *our strength is to sit still*: Naturally we are prone to entertain and nourish high presumptions, of our own *strength*, and of our own *wisdom*.

1. *Of our own strength*: In our prosperity we think our selves able to carry any *cross*; we fancy our selves strong enough to carry away even *Sampsons gates* upon our shoulders, and mettled to encounter any affliction in the world; but when the hour of temptation comes, we find we are but *like other men*, and are ready to sink, with *Peter*, if but one

one wave rise higher then another. Usually sufferings before they come are like a Mountain at a great distance, which seems so small, that we think we could almost stride over it; but upon nearer approaches, when we come to the foot of it, it appears insuperable, and looks so huge, as if it would fall upon us, and crush us in pieces. *Peter* is so big with love to Christ, that he will *dye with Him, rather then forsake* Him; yea though all the rest should betake themselves to their heels, he will stand by him to the last drop of blood: and yet behold, when it comes to the tryal, a weak silly Damosel is able with a single question to fright him out of his confidence, and he doth not only *forsake*, but *forswear* his Lord. *Pendleton*, in the Book of Martyrs, will fry out a fat body in flames of Martyrdom, rather then betray his Religion; but when the hour comes that Christ and Religion had most need of him, he had not one drop of all that fat to spare for either.

And, 2. As we are prone to pre-

ſume of our own ſtrength, ſo *we are very apt to idolize our own wiſdom*; to lean to our own underſtanding; and think by our policy to wind our ſelves out of any labyrinth of trouble and perplexity. But we find it otherwiſe; when we come into the ſnare, we then are forced to cry out with the Church, *He hath hedged me about that I cannot get out, he hath made my chain heavy:* Like a malefactor that hath broke Priſon, he thinks to *run* away; but he hath an heavy chain upon his heel, that ſpoils his haſte; and being fenced in round about, he goeth to this corner, hoping to find ſome gap, but there *he finds the hedg made up* with thorns; and to another corner, and there alſo the *bryars* ſtop him, &c. I, but mark ye, that is not all; read on in the Churches complaint, and you ſhall find greater obſtructions: Verſ. 9. *He hath encloſed my ways with hewn ſtones.* Suppoſe a man would venture the ſcratching of his fleſh, to break through an hedg to ſave his life, (*ſkin for ſkin, and all that a*

Lam. 3. 7

Verſe 9.

*man*

*man hath will he give for his life,)* yet that would not do; God had taken away *the hedg*, and built *a wall* in ſtead of it; a wall ſo *high*, that they could not *clamber over*; a wall ſo *thick*, that they could not *dig through*: The meaning is, Man in affliction thinks to make his way through by his own art and cunning, but upon the attempt he finds difficulties ariſing ſtill higher and higher, ſo that when all is done, *eſcape is impoſſible*, without an immediate reſcue by the arm of Omnipotence. This was *Pauls* caſe: *When we came to* 2 Tim. 1 8 9
Aſia, *we were preſſed out of meaſure beyond ſtrength, in ſo much that we deſpaired even of life*: A great ſtrait, (what it was in particular, you may read *Acts* 19. from 22. ſo forward: in all probability it was that uproar at *Epheſus*, wherein *Paul* was like to have been pull'd in pieces, for it was a trouble that befell him in *Aſia*, ver. 8.) I ſay, it was a great ſtrait, a ſtrait wherein the Apoſtle was at his wits end: ὥστε ἐξαπορηθῆναι ἡμᾶς, *i. e.* we were bereft of all *counſel*

*Dicitur* ἀπορεῖσθαι *qui non novit quomodo ſeſe ex aliqua difficultate expediat.* Beza.

how to expedite our ſelves out of the danger: As *David* complains, *Pſal.* 13. 2. *How long ſhall I take counſel in my Soul! i. e.* When he was perſecuted by *Saul*, and beſet with innumerable dangers, he took *counſel*, he thought of this means, and t'other means, caſt about this way, and that way, how to eſcape, but in vain, all his counſels left him as full of *ſorrow* and *deſpair* as they found him: How long ſhall I take counſel in my Soul, *having ſorrow in my heart?* He had his ſorrow for his pains. Thus it was with the Apoſtle; all his *counſel* left him in the hand of *deſpair: We deſpaired even of life:* His caſe was no other then the priſoner at the bar, at what time the ſentence of death is paſt upon him; he looks upon himſelf (and ſo do ſtanders by) *as a dead man*; he is *legally* dead, dead to *all intents and purpoſes of the Law*; there wants nothing but *execution:* Why ſo it was with *Paul*; *We had the ſentence of death in our ſelves:* The ſentence was paſt in his own breſt;

and

and now ſaith *Paul, I am but a dead man:* This was his ſtrait, and it ſeemeth God had a plot in it, a deſign upon *Paul:* and what was that? Himſelf will tell you; We had the ſentence of death in our ſelves, *that we ſhould not truſt in our ſelves, but in God which raiſeth the dead,* &c. Verſe 9. See here, the deſign is expreſt *negatively* and *affirmatively. Negatively, that we might not truſt in our ſelves:* God ſaw, even in that great Apoſtle himſelf, a diſpoſition to ſelf-confidence, a proneneſs to be *exalted above meaſure, through the abundance of Revelations:* And therefore, as to prick the bladder of pride, God gave him *a thorn in the fleſh,* &c. ſo, to work out this *ſelf-truſt,* God reduceth him to a ſtate of *deſpair,* as to *outward* and *viſible probabilities: We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves;* there is the *negative* branch of the deſign. And then the *Affirmative* followeth, *But in God which raiſeth the dead:* By this deſperate exigence God would teach 2 Cor. 12. 7

*Paul* ever after where *ſtrength* and *counſel* was to be had in the like extremities; no where but *in God*, and in him abundantly: The *God of Reſurrections* can never be non-pluſt; He that can *raiſe the dead*, can *conquer the greateſt difficulty*; He that can put life into dead men, can put life into dead hopes, and raiſe up our expectations out of the very grave of deſpair: *That God can put life into dead bones*, is a conſideration able to put *life into a dead faith*.

*Reſurrectio mortuorum, fiducia chriſtianorum.* Tert. de Reſurrect.

To this purpoſe it is very obſervable, that even thoſe to whom God hath indulg'd the largeſt proportions of faith and courage, not only above other men, but above other Saints; yet even them God hath ſuffered not only to languiſh under fears, but even to deſpair under inſuperable difficulties, before they could recover holy confidence in God. We find *David*, that great Champion of *Iſrael*, more then once or twice ſurpriz'd with dreadful fear: *I ſaid in my Haſte*, *Pſa.* 31.22. & 116.11.

The

The Hebrew ſignifieth, *in trepidatione mea*, or *in feſtinatione mea*, in my trembling, in my precipitancy; or, as the *Septuagint* tranſlate it, in my extaſie, when I was almoſt beſides my ſelf for fear: Well, what did he ſay then? Why he ſaid, *I am cut off from before thine eyes:* that is, God hath caſt me out of his care, he looks no more after me, I am a loſt man. And again, *I ſaid in my haſte*, in my paſſion, *all men are Lyars*; even *Samuel* himſelf, that told me, I ſhould be *King*; he hath ſeen but a falſe Viſion, and a lying divination; God never ſaid ſo to him: no, *I ſhal one day fall by the hand of Saul.*

בהפזי from the root חפז *feſtinare, præcipitare obſtupeſcere.* Hieron. ἐν ἐκστάσει μου. Sept.

And thus the Prophet *Jeremiah*, *Lam.* 3. 57. *Thou dreweſt near in the day that I call'd upon thee: thou ſaidſt, Fear not:* I, but before God ſpake a *Fear not* to his Soul, he was afraid to purpoſe: Hear what he ſaith, Verſ. 53, 54. *They have cut off my life in the Dungeon, and caſt a ſtone upon me: Waters flowed over mine head, then I ſaid, I am cut off,* Mark ye, with *Paul* he had

received the sentence of death in himself, he looks upon himself as a dead man, yea as already in his grave, and his grave-stone laid upon it; *they have cut off my life in the Dungeon, and cast a stone upon me*, dead and buried, and a stone rouled to the mouth of the sepulchre. And thus you may hear *Jonah* crying in the
Ionah 2. 4 *Whales belly, I am cast out of thy sight.* And *Sion* in the dust, tuning her Lamentations, *The Lord hath*
Isai. 49. 14 *forsaken me, and my Lord hath forgotten me. Hezekiah* reporting the sad discourses he had in his own bosom upon the sight of death, *Isai.* 38. 9, 10, &c. It were easie to multiply instances.

Why now this is continually our case, and this is still Gods design: We are proud creatures, full of self-confidence; and therefore God by strange and unexpected Providences, doth hedg up our way with thorns, and wall up our path with hewn stones, brings to despair even of life, bereaveth us of counsel, outs us of all our own shifts and policies, brings us under

under the very sentence of death; *that we might not trust in our selves, but in God which raiseth the dead,* he unbottoms us by despair, convinceth us of our impotence and folly, shews us what babes and fools we are in our selves, that in all our future hazards and fears we might know nothing but a God; *go in the strength of the Lord, and make mention of his righteousness, and of his only.* And thus you see *Peter,* who before was so confident, that he thought all the world might forsake Christ sooner then himself, after he was convinc'd of his own infirmity and instability, when Christ, to put him in mind of his threefold denyal, put him upon that threefold Interrogatory, *Simon Peter, lovest thou me more then these? i.e.* then the rest of thy fellow-disciples, he durst make no other answer but this, *Lord, thou knowest:* he pleads nothing but his *sincerity*; and for that also he casts himself rather upon Christs tryal, then his own; *Lord, thou knowest.*

14 Lesson, God makes himself known.

In the next place, By Affliction *God maketh himself known unto his people.* How long do we hear of God before we know him? We get more by one practical discovery of God, then by many Sermons: *I* Iob 42.5,6 *have heard of thee often by the hearing of the ear, but now mine eye seeth thee, therefore I abhor my self in dust and ashes,* cryeth *Job* upon the dunghill: In the Word we do but *hear of God,* in affliction we *see him.* Prosperity is the nurse of Atheism; the understanding being clouded with the steams and vapors of those lusts which are incident to a prosperous estate, men grow bruitish, and the reverence and sense of God is by little and little defaced: But now by affliction the Soul being taken off from sense-pleasing objects, hath a greater disposition and liberty to retire into it self: and being freed from the attractive force of worldly allurements, the apprehensions are wont to be more serious and pregnant, and so more capable of divine illumination. The clearer the glass is, the

*Mutuant aspera mentem.*

the more fully doth it receive in the beams of the Sun. When the warm breath of the world hath blown upon us, we are not so capable of the Visions of God. *The wicked through the pride of his heart will not know God: they say to the Almighty, Depart from us, for we desire not the knowledg of thy ways. Who is the Lord?* saith *Pharaoh.* And truly the very *godly* themselves are exceeding *dark* and *low in their apprehensions of God*; our ignorance of God being never perfectly cured till we come to Heaven, where we shall *see him face to face, and know him as we are known.* In the mean time, as by the strokes of divine vengeance God makes the wicked know him to their *cost*; so by the rod of correction he makes his people to know him to their *comfort.* As God brought all his *plagues* upon *Pharaohs* heart, that he might *know who the Lord was* in a way of wrath; so he lays affliction upon the loyns of his people, that they may know him in a way of love: *Israel shall cry unto* Iob 21. 14 Hos. 8. 2.

may

*me, My God, we know thee. Moses* never saw God so *clearly*, as when
Exod. 34. 5 *he descended in a Cloud.* And truly that dispensation was but a type of the method which God useth in making himself known unto his Saints: *He puts them into the clefts of the*
Exod 33. 21, 22, 23. & 34. 5, 6, 7 *Rock, covereth them with his hand while he passeth by, and then proclaimeth his Name before them, The Lord, the Lord God, merciful and gracious* &c. The people of God have the most sensible experience of his *Attributes* in their sufferings; his *Holiness, Justice, Faithfulness, Mercy, Allsufficiency* &c.

By affliction God makes known his Attributes.

Holiness. His *Holiness*: Affliction sheweth what a *sin-hating God*, God is: For though his chastisements on his Church be in *love* to their *persons*, they are in *hatred* to their *corruptions*; while he saveth the sinner, he destroyeth the sin. *By this shall the iniquity of Jacob be purged, and this*
Isai. 27. 9 *is all the fruit to take away his sin*: If the Soul live, sin must dye.

Justice. His *Justice*: Afflictions are *correction* to the *godly*, *punishment* to the

the *Wicked*; in both *God is righteous*: Thus *Iſrael* knew God, *Neh.* 9. 33. *Howbeit thou art juſt in all that is come upon us, for thou haſt done right, but we have done wickedly*: In the ſevereſt diſpenſations they judg themſelves, and juſtifie God; *Thou art juſt*, &c. Yea when they cannot diſcern his meaning, they adore his Righteouſneſs; *Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy Judgments; wherefore doth the way of the wicked proſper?* &c. When the Soul is *unſatisfied*, God is not *unjuſtified*; *Righteous art thou, O Lord*, &c. Jer. 12. 1

His *Faithfulneſs*. Faithfulneſs *in the very affliction it ſelf*. *I know, Lord, that thy Judgments are right, and that thou in faithfulneſs haſt afflicted me*. Faithfulneſs to his *Covenant*; for affliction is not ſo much *threatened* as *promiſed* to Believers; as *Pſa.* 89. 30, 31, 32. of which more hereafter. The more *David* was afflicted, the more Gods faithfulneſs appeared. Oh, ſays the holy man, I could Faithfulneſs in the affliction it ſelf. Pſa. 119. 75

could not have wanted a blow of all that discipline wherewith my Father hath chastised me.

In hearing prayer. Psal. 34. 6

Faithfulness *in hearing Prayer: This poor man cryed, and the Lord heard him, and saved him out of all his troubles:* I never lost a prayer by God. Even when *David* wanted faith, *God wanted not faithfulness: I said in my haste, I am cut off from before thine eyes; nevertheless thou hearedst the voyce of my supplications when I cryed unto thee.* God was faithful with a *non-obstante* to *Davids unbelief:* I said in my *haste*, and *he that believeth will not make haste; nevertheless* thou heardst. Unbelief it self cannot make the faithfulness of God of none effect. I conceive that of the Apostle 2 *Tim.* 2. 13. to bear this sence, *If we believe not, yet he abideth faithful, he cannot deny himself:* It is not to be understood of a *state* of unbelief, but of an *act* of unbelief; not of a *want of* faith, but a *want in* faith; neither of which can render God unfaithful; who is engaged not so much to our

*faith,*

*faith*, as to his own *faithfulneſs*, to *himſelf*, to hear the prayer of his troubled ſervants: *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.* Pſa. 50. 15

This faithfulneſs of God, Believers do beſt experience in their ſufferings: Partly becauſe then they are *moſt prayerful*. When our elder brother *Eſau* is upon us, we can *wreſtle* with our elder brother *Jeſus*, and not let him go till he *bleſs* us. And partly becauſe then they are *moſt vigilant to obſerve the returns* of prayers: *My voyce ſhalt thou hear in the morning, in the morning will I direct my prayer unto thee, and* WILL LOOK UP. In adverſity we are *early* with God in prayer; *In the morning* ſhalt thou hear my voyce, *in the morning* will I direct my prayer: the doubling of the expreſſion implyeth *double earlineſs*, and *double earneſtneſs* in prayer: *In their affliction they will ſeek me early*. And when we have done *praying*, we will begin *harkening*; *I will look up*: In proſperity we put up many a Pſalm 5. 3

prayer

prayer that we never *look after*; God may *deny* or *grant*, and we hardly take notice of it: But in affliction we can preſs God for the returns of prayer; *Hear me ſpeedily, O Lord, my ſpirit faileth, hide not thy face from me, leſt I be like to them that go down into the pit*; not only *denyals*, but *delays* kill us: Then we can harken for the *eccho* of our *voyce* from Heaven; *I will harken what God the Lord will ſay, for he will ſpeak peace to his people.* As God cannot eaſily deny the prayer of an afflicted Soul, ſo if he grant, we can take notice of it, and know our prayers when we ſee them again; *This wretch cryed, and the Lord heard him*; and this endears the heart to God and to prayer: *I love the Lord, becauſe he heard my voyce and my ſupplications*; *becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.*

Pſal. 85. 8

Pſ. 116. 1, 2

In accompliſhing the promiſe.

As faithfulneſs in hearing prayer, ſo alſo *in making good the promiſe*; The afflicted Soul can witneſs unto God, *as We have heard, ſo have We ſeen,*

*seen*, *Psal.* 48. 8. What we have *heard* in the *promise*, we have *seen* in the *accomplishment*: God was never worse then his Word. Affliction is a furnace, as to try the *Faith* of Gods people, so to try the *faithfulness of God in his promises*: and upon the tryal the Church brings in her experience; *The words of the Lord are pure words, as silver tryed in a furnace of earth, purified seven times*: Let a man cast in the Promise a thousand times into the furnace, it will still come out *full weight*: *As for God, his way is perfected, the Word of the Lord is tryed*: It is to be understood in both places of the *Word of the Promise*: A man may see Heaven and Earth upon a promise, and it will bear them up. Psa. 12. 6 Psa. 18. 30

As affliction gives out the experience of Gods faithfulness, so also *of his mercy*: mercy in the *moderating of the chastisements*: *In measure thou wilt debate with it*, &c. *Isai.* 27. 8. *In the midst of judgment he remembreth mercy*, *Habak.* 3. 2. Even when God in his compassions Mercies in moderating the affliction:

faith

saith of his afflicted Church, *She hath received double of the Lord for all her sins*; in the sense of her own *merits* and his *mercy* she can reply, *Thou hast punish'd us less then our iniquities deserve: too much* says God, *too little* saith the Church. Oh blessed sight, thus to see *God* and the Soul contending together! *It is of the Lords mercies that we are not consumed, because his compassions fail not*, cryeth the Church in *Babylon: q. d.* it is *banishment*, it might have been *destruction*; we are in *Babylon*, we might have been in *Hell*; and it is the Lords mercies, and his mercies alone, that we are not there. So saith the afflicted Soul: If *my burning Feaver* had been the *burning lake*, if my *prison* had been the *bottomless pit*; if my banishment from society with friends had been expulsion (with *Cain*) from the presence of *God*, and that for ever; God had been righteous. It is never so bad with the people of *God*, but it might have been worse: *any thing on this side Hell is pure mercy.*

Isa. 40. 2.

Ezra 9. 13

And

And as Mercy in *moderating*, so Mercy in *supporting*: *When I said, my foot slippeth*: now I sink, I shall never be able to stand under this affliction, I cannot bear it: *Thy mercy, O Lord, held me up*: when *David* was sinking, God put underneath him his *everlasting arms*, and held him up. Even when Gods suffering people are not sensible of any *great raviſhments*, yet then they find *sweet supports*: *His left hand was under me, his right hand embraced me.* And yet it is not *supporting mercy* only which they experience in their sufferings, but not seldom his *refreshing* his *rejoycing mercy*: so it follows, *In the multitude of my thoughts within me, thy Comforts delight my Soul.* My thoughts were dark and doleful, and full of despair, and not *a few* of them; *multitudes* brake in upon me, and even swallowed me up; but thy comforts were light and life, and delight to my Soul: my thoughts did not sink me so deep, but thy comforts raised me up as high: my thoughts

In supporting under affliction. Psa. 94. 18

In giving in comfort in affliction. Verse 19.

thoughts were *an Hell*, but thy comforts were *an Heaven* within me: The Soul hears of Gods mercy in prosperity, but it tastes of Gods mercy in affliction, and, as it were oppresst with delights, can call to others, *O taste and see how good the Lord is.* Hence it is, that of all the days of the year the Apostle would chuse as it were a *Good-Friday*, a *passion day*, to rejoyce in; *God forbid I should rejoyce in any thing but in the Cross of Jesus Christ:* Christs sufferings for him, and his sufferings for Christ.

Alsufficiency in delivering out of affliction.

The *Alsufficiency* of God is the last Attribute I mentioned, which God proclaims before his suffering people: *Now thou shalt see*, saith God to *Moses*, *what I will do to Pharaoh, Exod.* 6. 1. Hitherto thou hast seen what *Pharaoh* hath done to *Israel*, now thou shalt see what I do to *Pharaoh*; and so they did: The doubling of their burdens was the dissolving of their bondage; the extinguishing of their line was the multiplying of their seed: The same

wi-

waters which were *Israels rocks* were the *Egyptians* grave; *I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy*: so boasts the proud Tyrant; I will, I will, I will, &c. nay, not so fast *Pharaoh*; let God speak the next word: *Thou didst blow with thy wind, the Sea covered them, they sank as lead in the mighty waters*: Oh sudden turn! there lieth *Pharaoh* and his six [*I will's*] and [*I shall's*] drowned in the Sea: Thus did God *appear* to his oppressed *Israel* in the very nick of their extremities; *In the thing wherein they dealt proudly, God was above them: And Israel* SAVV *that great work which the Lord did upon the Egyptians; and the people feared the Lord, and his servant Moses, Exod.* 14.31. *Israel* SAVV; in prosperity God works, but we *see him not*: affliction openeth our eyes; when we see our dangers, then we can see God in our deliverances. God could have brought *Israel* to Exod. 15. 9 Verse 10 Exo. 18. 11

the

the Land of Promise a shorter cut, in forty days; but he leads them about in an *howling Wilderness* forty years:
Deut. 8. 3 not a like place in all the world to have starved them and their flocks: and why? but to proclaim to *Israel*, and all succeeding generations, *that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord, &c. Israel* learn'd more of Gods *Alsufficiency* in a *Land of drought*, then she could have learn'd in the *Land flowing with milk and honey*; namely, that *God* can *feed without bread*, and *satisfie thirst without streams of waters*: that he can *make the clouds rain bread*, and *the rock give out rivers*: that the creature can do nothing without *God*, but *God* can do what he please without the creature.

Instances are endless: In a word, the suffering time is *the time* wherein *God* makes his *Attributes visible*: *The Lord will be a Refuge to his people, a Refuge in time of trouble, Psa. 9. 9.* and what follows? *And they that know thy Name, will put*

their

*their trust in thee*, Vers. 10. In the School of Affliction *God* reads Lectures upon his Attributes, *visible* Lectures; and expounds himself unto his people: so that many times they come to know more of God, or more experimentally by half a years sufferings, then by many years Sermons.

A fifteenth Lesson: God teacheth them in a suffering condition *to mind the duties of a suffering condition*; to study *duty* more then *deliverance*; seriously to enquire what it is which God calls for under the present Dispensation. The Soul cryeth out with *Paul*, when layd for dead at Christs feet, *Lord, what wilt thou have me to do?* There is no condition or tryal in the world, but it gives a man opportunity for the *exercise of some special grace*, and the doing of some *special duty*: and that is the work of a Christian, in every new state, and in every new tryal, *to mind what* NEVV DUTY *God expects, what* NEVV GRACE *he is to exert and exercise.* 15 Lesson. Acts 9. 6

*To*

*To mind deliverance only is self-love*; which is natural to man: *The captive exile hasteneth that he may be loosed, and that he should not dy in the pit, &c.* Man in affliction would faine be delivered, have the burden taken off, the yoke broken: men make more haste to get their afflictions *removed* then *sanctified*: but this is not the work God looks for; No, *not to think only what a man would do if he were delivered.* Oh, thinks a man, if God would deliver me out of this sickness, out of this distress, I would walk more close with God, I would be more abundant in family-duties, I would be more fruitfull in my converse; I would do thus and thus, &c. Why now I say, though men should sit down in their afflictions, consider their ways, and make new resolutions for *better things*, if *God* shall give *better times*; yet if this be all, it may be nothing else but *a wile of the deceitfull heart, a temptation and snare of the Devil*, to gain the time as it were of God; a meer *diversion* to turn aside the heart

heart from the present duty which God expects. And therefore when God intends good and happiness to the Soul by the present chastisement, he pitcheth the Soul upon the *present duty*, which is, to [a] *hear the Rod, and who hath appointed it*; to discern Gods aym, and to find out the meaning of the present dispensation: to say to God, *I have born chastisement, I will not offend any more: that which I see not teach thou me, and if I have done iniquity, I will do no more:* To reflect upon our ways and spirits, to complain of sin, and not of punishment; *Wherefore doth a living man complain? a man for the punishment of his sin? Let us search and try our ways, and turn again to the Lord.* To think the present condition the best: *I have learned in what ever state I am, therewith to be content:* In our patience to possess our Souls; to *rejoyce in God*; yea to *rejoyce in tribulation.* To mind the publike calamities of the Church more, and our private sufferings less: to pray for the welfare of *Sion*;

[a] Mic. 6. 9

Job 34. 31, 32

Lam 3. 39

Phi. 4. 11

Luk. 21. 9

Rom. 5. 2, 3

Psa. 51. 18 *In thy good pleasure do good unto Si-on.* To lift up Jesus Christ, and to make him glorious by our afflictions; Phil. 1. 20 *That Christ may be magnified in our bodies, whether it be by life, or by death.* *Paul* studied more how to adorn the Cross, then to avoyd it; how to render persecution amiable; and if he must suffer for Christ, yet that Christ might not suffer by him; that *Christ* might be *exalted*, and Col. 1. 24 the *Church edified.* This *God* taught 2 Tim. 1. him; *I have learned, &c.* And last- 10 ly, to *commit the keeping of our* 1 Pet. 4. 19 *Souls to God in Well-doing, as unto a faithful Creator.*

The sixteenth Lesson is like unto it; and that is, *The priviledg of a suffering condition:* In the School of Affliction, one Lecture which the Holy Ghost readeth is the *fruits and advantages of a suffering condition.* There is in every state of life a *snare* and a *priviledg*; and it is the folly and misery of man left to himself, that he willingly runs into the snare, and misseth of the priviledg; he is only able to add to his own misery, and

and to make his condition worse than he finds it. Those whom God loveth, he teacheth; he teacheth them to study, as the duty of their present state, so the *advantage*. When God takes away creature-comforts, he doth not only necessitate, but by the secret impressions of love upon the heart, he emboldens the Soul to look out for *reparations*, and to urge God for a recruit in some richer accommodations: *Lord*, saith *Abraham*, *what wilt thou give me, seeing I go childless?* God had denyed *Abraham* a child, and he must make *Abraham* amends for it. In like manner, Lord, what wilt thou give me, saith a suffering Saint, since I go *wifeless*, and *friendless*, and *landless*, and *houseless? &c.* yea Lord, what wilt thou give me, since I go *Ordinance-less*, *Sermon-less*, *Sacrament-less? &c.* So the Disciples, *Lord, we have forsaken all and followed thee, what shall we have therefore?* Faith may be a loser *for Christ*, but it will not be a loser *by Christ*; and accordingly Christ maketh an answer

Gen. 15. 2.

Mat. 10. 28

maketh an answer of *faithfulness* to this demand of *Faith*: *Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and the Gospels, but he shall receive an hundred-fold now in this time, &c.* Advantage enough; an hundred for one was the best year that ever *Isaac* had, *Gen.* 26.12. I, but how shall this be made good? why with persecution; *Houses, and brethren, and sisters, and mothers, and children, and lands,* WITH PERSECUTION: Persecution must make up the account. It is very observable, That year wherein *Isaac* received his hundred-fold, was *Isaac's suffering year*; the year wherein *famine* had *banish'd* him from his own Country to sojourn with *Abimelech*, in *Gerar*, Gen. 26.1. *Isaac's best harvest was in a year of famine:* And this was *typical* to all the children of promise; they must receive *Isaac's* increase upon *Isaac's* account, *an hundred-fold with persecution.* And I conceive

Ver. 29. 30

our

our Saviour may allude to this Type, in this promise. In *persecution* the people of God find their *hundred-fold*; when they make a Scripture enquiry, they find *sufferings, especially those for Christs sake, to be their letters testimonial for Heaven*, Lu. 21. 13

*The pledg of Adoption*, Heb. 12. 6, 7.

*A purge for corruption*, Isai. 27. 9.

*The improvement of Holiness*, Heb. 12. 10.

*A fining pot to Faith*, 2 Pet. 1. 7.

*Communion with Christ.* } 1 Pet.
*The presence of the Spirit of God and of Glory.* } 4. 13, 14.

*The Churches Treasury*, Col. 1. 24.

*Weak Christians strength.* } Phil. 1. 13, 14.
*Strong Christians confidence.* } In both the *Gospels advantage.*

And lastly, *The inhancement of glory*, 2 Cor. 4. 17, 18. Here's the *hundred-fold* with advantage.

In a word, what ever the affliction be, that it shall be *the Souls gain:* Rom. 8. 28. *All things work together for good to them that love God.* This God teacheth his people: It is

the very design of the eight to the *Romans*, and of the twelve first verses of the twelfth to the *Hebrews*, to shew, that Gods *Rod* and Gods *Love* go both together. And this is a sweet and blessed Lesson indeed; for this *quiets the heart*, and *supports the soul* under its burden: *For this cause We faint not*; why? because *though our outward man perisheth, yet the inward man is renewed day by day*, 2 *Cor.* 4. 16. *q. d.* what we lose in our *bodies*, we gain in our *souls*; what we lose in our *estates*, we get in *grace*: Thus they bear up and comfort themselves in their deepest sorrows, while they that lie poring upon their afflictions, and are witty only to aggravate every circumstance of a suffering condition, sink their own spirits, vex their souls, dishonor God by slandering his dispensations, and bring up an evil report upon the Cross of Jesus Christ. The spiritual priviledges of Gods suffering people are therefore call'd *the* peaceable *fruits of righteousness*, Heb. 12. 11. because the taste of this fruit brings

in

in such *peace* and comfort into the Soul, as it makes it rejoyce not *in God* only, but *in tribulation*, and in all these things to account it self *more then Conqueror through him that hath loved us*; Rom 8.37. This is the sixteenth Lesson.

A seventeenth Lesson which God teacheth by his chastisements, is that which *Christ* taught *Martha*, sc. what is the *one thing necessary*; affliction discovereth how much we are mistaken about our *must-be's*, our *necessaries*. In our health and strength and liberty, we think this thing *must be* done, & that thing *must be* done: we think *Riches* necessary, *Honours* necessary, and a *Name in the World* necessary; we *must* get Estates, and we *must* lay up large portions for our Children, and we *must* raise our Families, *and call our Lands after our own names*, and the like: But in the day of adversity, when death looks us in the face, when God causeth the horror of the grave, the dread of the last Judgment, and the terrors of Eternity to

17 Lesson. The one thing necessary. Luk. 10.42

Psa. 49.11

pass before us, then we can *put our mouths in the dust, smite upon our thigh,* and *sigh with the breaking of our loyns*; oh how have I been mistaken? *how have I fed upon ashes, and a deceived heart turned me aside, so that I could not deliver my Soul, nor say, Is there not a lye in my right hand?* Fool, how have I been deceived, and made the *By* the *main*, and the *main* the *By*? Then we can see, that *pardon of sin, interest in Christ, evidence of that interest, sense of Gods love, a life of Grace*, and *assurance of glory*, &c. are the *only indispensibles*. In a word, that *Christ alone* is the *Unum necessarium*, the *one thing necessary*, and that all other things, at the best, are but *may-be's*; yea, but *loss and dung* in comparison *of the excellency of the knowledg of Christ Jesus the Lord, and of interest in him, and in his righteousness*; without which the Soul is undone to all eternity. And therefore oh that Christians would be wise, that they would *not spend their money for that which is not bread,*

Isai. 44. 20

Phil. 3. 8, 9.

*bread, nor their labour for that which satisfieth not*; but labour for *Faith*, which might *realize* and *substantiate unseen* and spiritual *things*, and give them *a being* unto the Soul. They that will not learn this Lesson in the School of the *Word*, shall learn it in the *School* of *Affliction*, if they belong to God, and therefore set your heart to it. Isa. 55: 2. Heb. 11 1 Faith is ὑπόστασις and ἔλεγχος, &c.

18 Lesson, Time-redemption.

In the eighteenth place, *Time-redemption* is another Lesson which God teacheth whom he correcteth. In our tranquility, how many golden hours do we throw down the stream, which we are like never to see again; for one whereof the time may come, when we would give Rivers of Oyl, the wealth of both the Indies, Mountains of precious stones, if they were our own, and yet neither would they be found a sufficient price for the redemption of any one lost moment. It was the complaint of the *very Heathen*, and may be much more our complaint, *Who is there* amongst us, *that knows how to value time*, *Quis est qui uitem æstimat? Qui secum cogitat se quotidie mori?* Sen. Ep.

*and prize a day at a due rate?* Most men do rather pass away their time, then redeem it, prodigal of their precious hours, as if they had more then they could tell what to do withall: our season is short, and we make it shorter. How sad a thing is it to hear men complain, *O what shall we do to drive away the time?*

Alas, even *Sabbath-time*, the purest, the most refined part of time, a Creation out of a Creation, time consecrated by divine sanction, how cheap and common is it in most mens eyes, while many do *sin* away, and the most do *idle* away, those hallowed hours? *Seneca* was wont to jeer the Jews for their ill husbandry, in that they lost one day in seven, meaning their *Sabbath*. Truly it is too true of the most of Christians, they lose one day in seven, what ever else; the *Sabbath* for the most part is but a *lost day*; while some spend it totally upon their lust, and the *most*, I had almost said, the *best*, do fill up the voyd spaces and intervals of the Sabbath from *publique*

*Wor-*

*worship*, with idleneſs and vanity! But oh when trouble comes, and danger comes, and death comes; when the *Sword* is at the *bowels*, the *Piſtol* at the *breſt*, the *knife* at the throat, *Death* at the door, how precious would one of thoſe deſpiſed hours be? *Evil days* cry with a loud voyce in our ears; *Redeem the time:* That caution was written from the *Tower* in *Rome*. *Redeem the time, becauſe the days are evil.* In life-threatening dangers, when God threatens as it were, *that time ſhall be no more*, then we can think of redeeming time for prayer, for reading, for meditation, for ſtudying and clearing out our evidences for Heaven, for doing and receiving good, according to opportunities preſented; yea then we can *gather up the very broken fragments* of time, *that nothing may be loſt*. Then God teacheth the Soul what a choyce piece of wiſdom it is, for Chriſtians (if it were poſſible) to be *before hand* with time; for uſually it comes to paſs through our unskilfulneſs and impro-

Eph. 5. 16

Rev. 10. 6

*In hoc n. fallimur quod mortem prospicimus.* Sen. in ep.

improvidence, that we are surprized by death; and we that reckoned upon years, many years yet to come, have not, possibly, so many hours, to make ready our *accompts:* It may be *this night* is the Summons, and then *if our time be done, and our work to be begun, in what a case are we!* The Soul must needs be in perplexity at the hour of death, that seeth the day spent, and its work yet to do. A Traveller that seeth the Sun setting when he is but entring on his journey, cannot but be agast: The evening of our day, and the morning of our task, do not well agree together; that time which remaineth is too short for lamenting the loss of by-past time. By such hazards God doth *come upon the soul,* as the Angel upon *Peter* in prison, *and smites upon our sides, bids us rise up quickly, and gird up our selves,* and *bind on our Sandals, &c.* that we may redeem lost opportunies, and do much work in a little time; It is pity to lose any thing of that which is so *precious* and so short.

Acts 12. 7

1 Co. 7. 29

A

A nineteenth Lesson is, *How to estimate*, at least to make some remote and imperfect *gues's* at, *the sufferings of Jesus Christ.* In our prosperity *we pass by the Cross, i. e.* carelesly and regardlesly: at the best we do but *shake our heads* a little; the reading of the story of *Christs passion* stirs up some *compassion* towards *Him*, and *passion* against his *persecutors*; but it is quickly gone; we *forget* as soon as we *get* into the world again: But now let God pinch our flesh with some sore affliction; let him fill our bones with pain, and set us on fire with a burning Fever, let *our feet be hurt in the stocks*, and *the Irons enter into our Souls*; let *our Souls be exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud*; let us be *destitute, afflicted, tormented, &c.* then happily we will sit down and *look upon him whom we have pierced*, and begin to say within our selves, And are the *Chips of the Cross so heavy*, what then was *the Cross* it self, which first my Redeemer

10 Lesson; To value Christs sufferings. Lam. 1. 12

deemer did bear, and then it did bear him? Are a few *bodily pains* so bitter, what then were those *agonies* which the Lord of glory suffered in his *Soul?* Is the *wrath of man* so piercing, what was the *wrath of God*, which scorcht his righteous Soul, and sweltred his very heart-blood through his flesh in a cold winters day, so that *his sweat was as great drops of blood*, trickling down to the ground? are the *buffetings of men* so grievous, what were the *buffetings of Satan*, which our Lord sustained, when all the brood of the Serpent lay nibling at the heel of his passion? Is a *burning feaver* so hot, how then did the *flames even of Hell* scald my Saviours spirit? Is it such an heart-piercing affliction to be *deserted of friends*, what was it then for him, that was the Son of Gods love, the darling of his bosom, to be *deserted of his Father*, which made him cry out, to the astonishment of Heaven and Earth, *My God, my God, why hast thou forsaken me?* Is a chain so heavy, a prison so loathsom,

Christ felt *pœnas infernales*, though not *inferni*.

ſom, the ſentence and execution of death ſo dreadful? Oh what was it for him that made Heaven and Earth to be bound with a chain, hurryed up and down from one unrighteous Judg to another, mock'd, abuſed, ſpit upon, buffeted, reviled, caſt into priſon, arraigned, condemned, executed in a moſt *ſhameful* and an *accurſed* manner? Oh what was it for *him* to endure all this contradiction of ſinners, rage of the Devil, and wrath of God? in compariſon of whom the moſt righteous perſon that ever was may ſay with the good Thief on the Croſs, *And we indeed* juſtly, *but He, what evil hath he done? He made his Grave with the wicked, and with the rich in his death,* becauſe *he had done no violence, neither was any deceit in his mouth.* Bleſſed be God, my priſon is not *Tophet*, my burnings are not unquenchable flames, my cup is not fill'd with wrath: in a word, *this is not hell.* Bleſſed be God *for Jeſus Chriſt*, by whom I am *delivered from wrath to come.* And thus, as the Lord Jeſus by the ſenſible experi-

Iſai. 53. 9

1 Theſſ. 1: 10

experience of his own paſſion came perfectly to underſtand what his poor members ſuffer while they are in the body; ſo we by the ὑστερήματα, the remainders of his Croſs, which he hath bequeathed us as a Legacy, come in ſome meaſure to underſtand the ſufferings of Chriſt, or at leaſt by comparing things of ſuch vaſt diſproportion, to *gueſs* at what we cannot *underſtand.*

20 Leſſon. The twentieth and the laſt Leſſon which God teacheth by affliction, is, *How to prize and long for Heaven.* In our proſperity, when *the Candle of God ſhines in our Tabernacles, when we waſh our ſteps in Butter,* Iob 29.6 *and the Rock poureth us out Rivers of Oyl,* we could ſit down with the preſent World, and even ſay, with the Diſciples, though not upon ſo good an account, *It is good for us to* Mat. 17.4 *be here, let us here build us Tabernacles:* while life is ſweet, death is bitter; and Heaven it ſelf is no temptation, while the World gives us her friendly entertainments: But when poverty and impriſonment, reproach

reproach and persecution, sickness and sore diseases, do not only pinch but vex our hearts with variety of aggravations; we are not so fond of the Creature, but we can be content to entertain a parly with death, and take Heaven into our considerations. Not that meerly to desire to be in Heaven, because we are weary of the World, is an argument of Grace, or a Lesson that needs *divine teaching*; *self-love* will prompt as much as that comes to: But because, like foolish Travellers, we love our way though it be troublesom, rather then our Country, God by this Discipline taketh off our hearts by degrees from this present World, and maketh us look homeward: *Being burdened we groan*, 2 *Cor.* 5. 4. and with the *Dove*, we return to the Ark when the World floats round about us: When *David* was driven from his Palace, then *Wo is me that my pilgrimage is prolonged:* so the *Septuagint* renders it. We should be contented like the *Israelites* with the *Garlick* and *flesh-pots* of *Egypt*,

*Quam sordet mihi terra quum cœlum intueor?*

Ὅτι ἡ παροικία μῦ ἐμακρύνθη.

if

if God did not set cruel Taskmasters over us to double our Burdens: and when God hath thus lessened our esteem of the world, he discovers to us the excellency of heavenly comforts,& draws out the desires of the Soul to a full fruition: *When shall I come and appear in thy presence?* EVEN SO *come Lord Jesus.* Affliction puts Heaven into all those notions which make it Heaven indeed.

To the *weary* it is Rest, *Isai.*5.72. *Rev.* 14.13.

To the *banished* it is *Home*, 2 *Cor.* 5,6.

To the *scorned* and *reproached* it is Glory, *Rom.*5.2.

To the *Captive* it is *Liberty*, *Rom.* 8.21.

To the *conflicting Soul* it is *Conquest*, *Rom.*8.37.

And to the *Conqueror* it is a *crown* of { *Life*, Rev. 2.10. *Righteousness*, 2 Tim. 4.8. *Glory*, 1 Pet.5.4.

To the *Hungry* it is hidden Manna, *Rev.*2.17.

To the thirsty it is *the fountain and waters*

*Waters of Life, and Rivers of pleaſure*, Rev. 22. 17. Pſa. 36. 8, 9.
To the *grieved Soul*, whether with *ſin* or *ſorrow*, it is *fulneſs of joy*; and to the *mourner* it is *pleaſures for evermore*: Pſal. 16. 11.
In a word, To them that have layn upon the *Dunghill*, and kept their integrity, it is a *Throne, on which they ſhal ſit and raign with Chriſt for ever and ever*: Rev. 3. 21. and 22. 5.

Surely beloved, Heaven thus proportioned to every ſtate of the afflicted Soul, cannot chuſe but be very precious; and will make the Soul, with a ſtronger or weaker impulſe, deſire *to be diſſolved, and to be with Chriſt, which is beſt of all.* A Chriſtian indeed is *comforted* by Faith, but not *ſatisfied*; or if *ſatisfied*, it is in point of *ſecurity*, not of *deſire*: becauſe *here we are abſent from the Lord, and walk by Faith, not by Sight.* *Hope*, though it *keep life* in the Soul, yet it is not able to *fill* it: he longs and thinks every day a year till he be at home in his Fathers Arms, and ſit down

Phil. 1. 23

2 Cor. 5. 6, 7

down on his Fathers Throne, crowned with his Fathers Honor and Glory. They that walk by *Faith* cannot be quiet till they be in the *sight* of those things which they believe. *Jacob* when he heard that *Joseph* was alive, though he did believe it, yet could not be satisfied with hearing of it; but saith he, I will go and see him *before I dye*: So the believing Soul; He, whom my Soul loveth, *was dead, but is alive*, and *behold, he liveth for evermore*, *Rev.* 1. 18. I will *dye* that I may go and *see* him: As *Augustine*, upon that answer of God to *Moses*, *Thou canst not see my face and live*, Exo. 33. 20. makes this quick and sweet reply, *Then Lord let me dye that I may see thy face.*

Thus I have presented you with those twenty several Lessons which *Jesus Christ* the *great Prophet* of his Church teacheth his afflicted ones to *take out* in the *School of Affliction*. And now, as I told you in my entrance upon this Subject, all these twenty Lessons may be reduc'd to three

three great *summary comprehensive Instructions*, &c.

1. *The sinfulness of sin.*
2. *The emptiness of the Creature.*
3. *The fulness of Jesus Christ.*

The first summary comprehensive Lesson, is the *sinfulness of sin:* Sin is always very sinful, but in our prosperity we are not so sensible of it: the dust of the world doth so fill our eyes, that we cannot make a clear and distinct discovery of the evil that is in sin: but now by the sharp and bitter waters of affliction, God doth wash out that dust, and clears the Organ to make a perfect discovery, and to discern sin, as *it is*, and not as usually it doth *appear:* sin becomes *exceeding sinful.* God hath four Glasses, wherein he discovers to the Soul the evil that is in sin: 1 Summary Lesson, The sinfulness of sin. Rom. 7. 13

1. *The Glass of the Law,* Jam. 1. 23, 24.
2. *The Blood of Christ,* Rev. 1. 6.
3. *Afflictions and chastisements in this present world.*
4. *The torments of Hell,* Mat. 25. 41.

In-

Indeed, of all these Glasses, *the blood of Christ* is the *clearest*, and doth most fully and perfectly represent the *exceeding sinfulness that is in sin*, the *stain* and *spot* whereof could be *washt* out with no other element but the blood of *the Son of God*; for as it was *purchasing blood*, so it was *expiating blood: He hath*
Rev. 1. 6 *loved us, and washed us with his own blood.* But though this be the purest glass, yet God doth make frequent and great use of the third glass also: sc. *afflictions and chastisements for sin*, to discover to the Children of Promise the greatness of that evil *which is in* sin. It is very notable how God brings the *Israelites* this glass in their affliction, and bids them as it were see their face in it: *Jer.* 2. 19. *Know therefore and see, that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.* In this glass he discovers to them a *fourfold evil in sin.*

1. As it is *cause of all other evils*

of

*of punishment:* Vers. 17. *Hast thou not procured this unto thy self, in that thou hast forsaken me? &c.* He bids them read all their sins in their *punishments*; he bids them look upon sin as a *Mother-evil*, that hath all other evils in the womb of it: *q. d.* Thank thy self for all the affliction that is upon thee: *Thou hast procured this unto thy self.* Art thou in captivity, in prison, in distress? &c. Thank thy *Idolatry*, and thy *Adulteries*, whereby thou hast forsaken the Lord thy God: Thank thy self for all the misery that is upon thee. Every mans heart may say to him, as *Apollodorus* his heart cryed to him out of the boyling Caldron; ἐγω σοὶ τῆς αἰτία, *Plut.* I have been the cause of all this. *As Lust when it hath conceived, brings forth Sin; so sin when it is finished, when it is perfected, will bring forth Death:* Sin is the *Child of Lust*, and the *Mother of Death.* Iam. 1. 15

2. In this glass God represents sin to their view, *as an evil in it self:* know therefore and see, that *it* is *an evil*

*evil thing and a bitter;* that ſin doth not only *bring* evil, but *is* evil; *it* is *an evil thing:* not only that it *works bitterneſs,* but is *bitterneſs*; *it* is *a bitter thing:* it hath a *bitter root,* as well as it brings forth *bitter fruits.* God leads the ſinner by affliction to take notice not only what ſin doth, but what ſin *is: It* is *evil.* Yea,

3. That it is a *pure unmixt evil:* It is an evil *thing,* the whole *being* of ſin is *evil.* In the evil of affliction there is ſome *good,* for it hath *God* for the *Author: Is there an evil in the*
Amos 3. 6 *City, and the Lord hath not done it?* And it hath *good* for its *end: All*
Rom. 8. 28 *things ſhall work together for good to them that love God. It is good for*
Pſal. 119. 71 *me,* ſaith *David, that I have been afflicted.* But now ſin is a *ſimple uncompounded* evil, for it hath the *De-*
1 John 3. 8 *vil* for the *Author, He that commiteth ſin is of the Devil;* and *death*
Rom. 6. 23 for its *end, The wages of ſin is death,* death in its *vaſteſt comprehenſion; ſin is evil all over.*

4. The glaſs repreſents it yet worſe, and that is, as *it is an evil againſt God.*

It

It is a *departure from God*; *Thou hast forsaken the Lord thy God*, v. 17. And so again, v. 19. *Thou hast forsaken the Lord thy God, my fear is not in thee.* Sin, as the Schools define it, is an *aversion from God*, and a *conversion* or turning to the *Creature*. *My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out Cisterns, broken Cisterns, that can hold no water.* Sin is not only an *unmixt* evil, but a *twisted multiplied* evil: It is a departure from the *fountain* of *life* and *glory*, and a turning to a *scanty* and a *broken Vessel*, which *leaks out* as fast as it is *poured in.* Now here is the *exceeding sinfulness of sin*, that it is an evil *against God*; *punishment* is but an evil *against the Creature*: thou hast procured this *unto thy self*: Affliction is but a *contradiction to the will of the Creature*, but sin is a *contradiction* to the *Will of God*; whence we may safely conclude, that there is more evil in the least sin, then there is in the greatest punishment,

Sin is *aversio a Deo & conversio ad creaturam.* Ier. 2. 13.

even *Hell* it self; the Hell that is *in sin*, is worse then the Hell that is prepared *for* sin. Yea, and behold one evil more in this glass, the aggravation of all the rest, and that is, 5ly. That sin is a *causless evil*, a *causless departure*: Thou hast forsaken the Lord thy God, *when he led thee by the way*, v. 17. when he led thee as a *guide* to *direct* thee, led thee as a *stay* to *support* thee; he put underneath thee *his everlasting arms*: he led thee as a *Convoy* to *guard* thee, & led thee as a *Father* to *provide* for thee: Thou *wantedst nothing*, and yet thou hast *forsaken the Lord thy God*. This is the aggravation, v. 31. *O generation*, [Generation of what? why of what you will; God leaves a space, as it were, that a man may write down what he please; *Generation of Vipers*, *Generation of Monsters*, *any thing*, rather then the *Generation of his children*:] *O generation, see the word of the Lord*: still he holds the *Glass* before their *eyes*; and what are they to behold there? why their *causless Apostacy* and *Rebellions*; for

for so it follows, *Have I been a barren Wilderness, a Land of darkness?* have ye wanted any thing? wherefore then say my people, *we will come no more unto thee?* Oh this departure is *causless* and *wilful*: God saith to the sinner, as *Pharaoh* said to *Jeroboam*, when he would be gone from him, 1 *Kings* 11.22. *But what hast thou lacked with me, that behold thou seekest to be gone from me?* and the sinner seemeth to answer God, as *Jeroboam* there answered *Pharaoh*; *Nothing, howbeit let me go in any wise. Jeroboam* could come to *Pharaoh* when he was in distress; but when the storm was over *at home*, he will be gone again, though he cannot tell why: And so deals the treacherous heart with God; and this causless departure from God is an high aggravation of sin: God is often upon it, as *Isai.* 1.2. and *Amos* 6.3,4,5, *&c.* The Soul sinneth only *because* it *will* sin. In a word: Affliction is one of Gods Tribunals where the sinner is arraigned, evicted, and condemned: *As many as I*

*love, I rebuke and chaſten:* the *Greek*
Rev. 3. 19. words ſignifie *to convince* and *cor-*
ἐλέγχω καὶ παιδεύω. *rect*, i. e. *by correction to convince of ſin.* Truly in affliction ſin is layd open before a mans eyes in ſuch ſort, as he is inforced to *plead guilty: God* ſits as *Judg*, *Conſcience* is witneſs, a *thouſand witneſſes*; *Sin* the *inditement*; *Affliction* both evidence and execution. Hence it is, that ſooner or later the convinced Soul ſees ſin a greater evil then affliction, whatever it be; and now as it were forgetting the affliction, begins to mourn only for ſin, crying out with
Iob 7 20 holy *Job* in the duſt, *I have ſinned, what ſhall I do unto thee, O thou Preſerver of men?* He ſaith not, my ſubſtance is ſpoyled, my children deſtroyed, my body is become a *Spittle* of loathſom diſeaſes, and my ſelf a terror to my ſelf and ſtanders by, *What wilt* THOU *do unto* ME, *O thou Preſerver of men?* but *I have ſinned, what ſhall* I *do unto* THEE? *&c.* Affliction led him to ſin; *Correction* was made *conviction*, and ſin now lieth heavier upon him then all

the

the ſufferings in the world. This is the firſt comprehenſive Leſſon.

The ſecond followeth, *ſc.*

*The emptineſs of the Creature.*

2 Comprehenſive Leſſon, The emptineſs of the world.

In our proſperity we ſtick in the Creature, and dote upon the Creature, the *things* and *perſons* in this preſent world, as if there our happineſs and comfort were bound up: But in the day of adverſity God conviceth us of our miſtakes, by cauſing us to ſee the emptineſs and vanity of all ſublunary contentments: we begin to find the world to be but *guilded* emptineſs, a meer *nothing*. Then ask the Soul what it thinks of the world, and all the *elements* thereof, *the luſts of the fleſh, the luſts of the eyes, and the pride of life*, as the Apoſtle ſorts them, which formerly did ſo glitter in its eyes, and the anſwer will be with the Prophet, *All fleſh is graſs, and all the goodlineſs thereof as the flower of the field: Vanity of vanities, all is vanity.* The afflicted Soul ſaith of all *Creature-excellency*, *It is not* it looks upon them as ſo many *non-*

Iſa. 40 6.

1 Prov. 23

*entities*; so many *Nots*: *Not* that which it *seems*: *Not* that which it *promiseth*: *Not* that which we *expect*, and flatter our selves with. Prov. 11. 4 *Riches profit not in the day of wrath.* Whatsoever it is that a man makes his *riches*, whether *friends*, or *wealth*, or *parts*, or *Creature-interests whatsoever*, they profit not, *i.e.* they cannot deliver out of the hands either of *death* or *judgment*. The world is then only great, when we are full of sense: affliction maketh us more spiritual, and then the world is *nothing*; then the Soul finds by experience the *unsuitableness* and *dissatisfaction* that is in all these *seen things*; that there is no proportion between an *invisible Soul* and *visible comforts*, between an *immortal Soul* and *perishing contentments*, between a *spiritual being*, and an *earthly portion*; that the *wind* which a man takes in by *gaping*, will as soon fill an hungry belly, as *creature-comforts* will satisfie the spirit. In the hour of temptation the Soul says, *Miserable comforters are ye all*,

*Fabricius triumphos Romanos cum spectavit, appellavit vanitatem. Author vitæ apud.* Sur. procop. l. 2. de bello Vand.

*Phy-*

*Physicians of no value*; upon which a man may bestow all that he hath in expectation of a cure, and find himself no whit *better*, but rather *worse*. Surely the world in all its bravery is to the afflicted Soul no better then the Cities which *Solomon* gave to *Hiram*, which he called *Cabul*, that is to say, *displeasing* or *dirty*: the day of affliction is one of those days, *Wherein men cast away their Idols of Silver, and their Idols of Gold, which they made each one for himself to worship, to the Moles and to the Bats, and saith unto them* with indignation, *Get ye hence.* 1 Kin 9 13. Isai. 2. 20. *Abite hinc, abite longe.* Phi. Morn.

3. And lastly, In the day of affliction God discovers to the Soul *the fulness of Jesus Christ*: There is an infinite fulness in Jesus Christ: *It pleased the Father that in him should all fulness dwell.* The Covenant of Grace is suited to all the exigences and indigencies of a poor undone convinced sinner; *It is ordered in all things*: In opposition to the *power of corruption in the heart, I will put* (saith God) *my Law in their* 3 Summary Lesson, Fulness of Christ. Col. 1. 19. 2 Sam 23. 5. Ier. 31 33, 34.

*inward parts*, &c. In opposition to *error and ignorance* in the understanding, *They shall all know me, &c.* In opposition to *guilt*, *I will forgive their iniquity, and I will remember their sin no more.* And the *Offices* of *Jesus Christ* are suited to all the *branches* of the Covenant. In order to the first branch, *I will write my Law in their hearts, &c.* behold Jesus Christ is a *King*: In order to the second, *They shall all know me, &c.* behold Jesus Christ is a *Prophet*: and in order to the third, *I will forgive their iniquities*; behold Jesus Christ is a *Priest*: The Offices of Christ fill and execute the Covenant of Grace; and the *fulness of God* fills & acts the Offices of Jesus Christ: The *Power* of God, and the *fulness of Power*, his *Kingly* Office: The *Wisdom of God*, and the *fulness* of Wisdom, his *Prophetical* Office: The *Righteousness* of God, and the *fulness* of Righteousness, his *Priestly* Office. This is that which the Psalmist celebrateth in that Song of Loves; *God*

Psal. 45 7. *hath anointed thee with the Oyl of glad-*

*gladnes* ABOVE THY FELLOWS: never *King* was anointed with such power, never *Prophet* with such *Wisdom*, never *Priest* with such *grace* and *Righteousness*; they had their *stinted proportions*, *but God gave not the Spirit by measure unto* HIM: *In him dwelt all the fulness of the Godhead bodily.* It is not less then an *infinite* fulness which fills Jesus Christ as *Mediator*; *That we of his fulness might receive grace for grace:* But we are not always in a capacity either to receive or to see that fulness; and the reason is, because in our prosperity we *fill* our selves so with the *World*, with the pleasures and profits of the world, that it fares with *Christ* now as it did when he was *born*, *there is no room for him in the* Inn: While the * world glitters in our eyes with her painted gaudery, HE hath *no form nor* COMLINESS, *and when we see him, there is no beauty that we should desire him:* We are very prone to love the World for the World, terminate our affections in the Crea-

Iohn 3 34
Col. 2. 9.

*Intus existens prohibet alienum.*

* *Cavenda sunt ista oblecta menta tanquam laquei & plagæ, &c.* Lactan. *divin. Inst.* l. 6. c. 21.
Isa. 53. 2.

ture,

ture, and do not use terrene comforts in that way, and to that end; that we might thereby be the more fitted to walk with God; and when our desires are such, the more they are, the less are our delights in *Jesus Christ*: this is our sin and folly, that we do not fear the unlawful use of lawful things; nor see where the snare lieth to inveagle those affections to the Creature which are only due to God himself: and a great reproach it is to *Jesus Christ*. But now when God spreads sackcloth upon all the beauty and bravery of the Creature, and so *hideth pride from man*; when God by some flashes of Lightning strikes us blind to the world, then we can discover *beauty* and *excellency* in Christ, infinitely transcending all the beauty and excellency in the world: *Thou art fairer then the children of men, grace is poured into thy lips*: When *under the stairs*, and in *the clefts of the Rocks*, then the Soul can sing, *My Beloved is White and ruddy, the chiefest among ten thousand*. When the God of

*Minus te amat Domine qui aliquid amat quod non propter te amat. In licitis perimus omnes.*

Psal. 45. 2
Cant. 5. 10

of *Heaven* hath famisht all our *gods on earth*, when he hath hunger-starved us, as to Creature comforts, in any way whatsoever, then we can hunger after and taste the *sweetness*, the *fulness*, which is in *Jesus Christ*; O then, *Christ* a *King* to *govern*, a *Prophet* to *teach*, a *Priest* to *save*! how precious! then *none but Christ*, *none but Christ*; *give me a Christ*, *or else I dye*. In a word, my Beloved, when once it is come (by what exigencies and surprizes soever) to an *Oh wretch that I am, who shall deliver me?* Rom. 7. 24. then, *I thank God through Jesus Christ our Lord*. Truly God is forc'd to exercise us with a severe Discipline, that he may endear *Jesus Christ* to our hearts, and secludes us from the world, that we may study and improve his *fulness*: As *the Law* is our *School-master*, so affliction is Gal. 3. 24. an *Usher* to the Law: *Affliction brings us to the Law, and the Law brings us to Christ*.

And thus I have dispatcht the first thing I undertook, for the opening of the Doctrine, *viz. The Lessons* which God

God teacheth those whom he chasteneth, both in their *twenty particulars*, and in their three summary *comprehensive Heads*, to which all the rest may be reduced.

I come to the *second* thing, namely, The *Nature or Properties of divine teaching.*

The nature and Properties of divine teaching.

For, my Brethren, it is not every teaching that will *make* or *evidence* a man to be a blessed man under affliction. There is hardly any man that is under affliction, but he learns somewhat by it, and yet few are *blessed*; the reason is, because it matters not so much *what a man is taught*, as who is the *Teacher*, *whether he be taught of God or no*: yea that is not all neither; for we are not to enquire only *whether* we be taught of God, but *how*. There is a twofold teaching of God. There is a *common teaching*, which even *Heathen*, men *out* of the *Church*; *Hypocrites* and *Reprobates*, *within* the *Church*, may have; the very *Philosophers* have read excellent Lectures upon affliction, *Seneca* and others.

And

And there is a *special teaching*, proper and peculiar only to the children of promise: A *Covenant teaching*; *All thy children shall be taught of God*: It is the Covenant of God with the Redeemer, *Isa.* 54. 13. A teaching without which no man can come to Christ: *John* 6. 45. *Every man that hath heard and learned of the Father cometh unto me.* Isa. 54. 13

Now this teaching hath a six-fold Property. 6 Properties of Covenant-teaching.

The first Property is, *It is an inward teaching*: Inward in respect of the *Object*, and inward in respect of the *Subject*. 1 Property, it is *inward*.

*Inward* in respect of the *Object*: So our Saviour concerning the saving teaching of the Holy Ghost; *When the Spirit of truth is come, he will guide you* INTO *all truth*. Man may lead you UNTO *truth*, but it is the Spirit of God that only can lead you INTO *truth*: He only that hath *the Key of David, that openeth, and no man shutteth, and shutteth, and no man openeth*, can open to you the door of *truth*, and shew you the inside Joh. 16. 13.

inside of *truth*: And great is the difference between these two teachings. He that comes to a stately house or place sees only the outward fabrick and structure; and even that may take much: but he that comes *into it*, sees all the inward contrivances and conveyances; he sees all the rich furniture and adornings of the several rooms and offices of the house, which are not only for *use*, but for *delight* and ornament. Surely the very outside of *truth* is *goodly*; but, like the Kings daughter, *it is all glorious within*; not *pleasing* only, but *ravishing*; this they see who are led *into truth*: by vertue whereof *David* saw *wonderful things in*
Psal. 119. 18. *the Law*; objects which fill'd his Soul with wonder and delight. And as the teachings of the Covenant are inward in respect of the *Object*, so *inward* also in respect of the *Subject*: *In the* HIDDEN PART *thou hast made me know wisdom*, Psal. 51. 6. And again, *I thank the Lord that gave me counsel*, MY REINS *also*
Psal. 16 7 *instruct me in the night seasons*:

The

The *Reins* are the moſt *inward part* of the body; and the *night ſeaſon* the moſt *retired* and *private* time; both expreſs the *intimacy* of divine teaching: Man may teach the *Brains*, but God only teacheth the *Reins*; the knowledg which man teacheth is a *ſwimming knowledg*, but the knowledg which Chriſt teacheth is a *ſoaking knowledg*: *God who commanded light to ſhine out of darkneſs, hath ſhined into our* HEARTS, *to give the light of the knowledg of the glory of God in the face of Jeſus Chriſt*: It is a loaden expreſſion, and holds forth the inward teachings of God on both ſides, both in reference to the *Subject*, and in reference to the *Object*. In reference to the *Subject*; He that commanded the light to ſhine out of darkneſs, *hath ſhined into our hearts*: *Mans light* may ſhine into the *Head*, but *Gods light* doth ſhine into the *Heart*: God hath his *Throne* in *Heaven*, but his *Chair*, his *Pulpit*, is in the *heart*; *He hath ſhined into our hearts*. And then you have the inwardneſs of divine teaching

2 Cor. 4. 6

*Cathedram habet in Cœlo, qui corda docet.* Aug.

ing in respect of the *Object*: *He hath given us the* LIGHT *of the knowledg of the* GLORY *of God in the* FACE *of Jesus Christ.* Man may give knowledg, *confused general knowledg*; but God giveth the *light of knowledg* in the *lustre* and *brightness* of it. *In thy light we shall see light*: The Soul seeth by the *same light* (in some sort) whereby God himself seeth; *thy light*: and not only so; here is not only *knowledg*, and *light of knowledg*, but the *glory* of that light; the light which God brings in to the sanctified understanding, is a *glorious light*, a *marvelous light*, 1 *Pet.* 2. 9. The Soul that the Spirit taketh by the hand, and leadeth *into truth*, standeth wondering at the glory and excellency of that light which shines round about it. And then lastly, all this *in the face of Jesus Christ*: The *face* is the *full discovery* of a person. *Moses* could not see *Gods face*, but only his *back parts* he might see, *Exod.* 33. last. But now by the flesh of *Jesus Christ* God hath put a vail upon his

Psal. 36. 9.

his face; *the vail of his flesh, Heb.* 10. 20. through which we may see the *face of God*; for now in *Christ* it is *God manifest in the flesh*; the *humane nature* of *Jesus Christ* hath made *God visible*. In this *face* now of *Jesus Christ* do they whom God teacheth by *a saving Gospel-teaching*, see divine Truth, *i. e.* they see it now not only by borrowed representations and natural resemblances, but in its own native beauty and lustre, *as the truth is in Iesus: He hath shined into our hearts to give us the light of the knowledg of the glory of God in the face of Iesus Christ*. This is the first Property of Divine Teaching: It is *inward*, and that both in respect of { *Subject.* / *Object.*

1 Tim. 3. 6.

Eph. 4. 21.

2 Property clear convincing.

2. Divine Covenant-teaching is a *clear* CONVINCING *teaching*: so our Saviour of the Spirit; *When He is come, he shall* CONVINCE *the World*, &c. ἐλέγξει τὸν κόσμον· the word signifieth *a clear demonstrative conviction*: So the Apostle defines faith to be πραγμάτων ἔλεγχος οὐ βλεπομένων·

ἔλεγχος ἐστιν ἀντιφάσεως συλλόγισμος. *Arist.*

A Syllogism, whereby the

the Respondent is forced to contradict himself, either *per concessa negando*, or *per negata concedendo*.

ἔλεγχον: the *evidence*, or *demonstration*, *the evident demonstration of things not seen*. The Holy Ghost in his teachings brings in divine Truths with such a *clear* and convincing light, that the Soul sits down under it fully satisfied: it is not only convinc'd to *silence*, but to *assurance*; it doth sweetly and freely *acquiesce* in the present Truths: *Now I know*, saith *Moses* Father-law, *that the Lord is greater then all gods*: He had heard of God before, but that bred but *opinion* only; but now he is throughly convinced: *I* know *that the Lord is greater then all gods*. So *David* concerning his afflictions, *I know Lord that thy judgments are right, and that of faithfulness thou hast afflicted me*. He was fully satisfied both of the *equity* and *fidelity* of Gods chastisements; *right* in respect of the *merit*, and *faithful* in respect of the *end*. And thus in all the Lessons before presented to your view, and in all other, what God teacheth, he teacheth with such a clear evidence of truth, that the Soul is set beyond

Exod. 13.

Psal. 119. 75.

yond all *peradventure: Our Goſpel came unto you, not in Word only, but in power and in the Holy Ghoſt, and in much full aſſurance:* The word hath a double and a treble emphaſis; *aſſurance, full aſſurance, and much full aſſurance:* ſuch are the teachings of the Holy Ghoſt. *Common teaching* may convince to *ſilence*, but the underſtanding may remain doubtful ſtill: There is that which the Scools call *ſuſpence* or *heſitancy* in the underſtanding; there is not a full and clear aſſent in the underſtanding to the Truths propounded: but a man remains, in the *Apoſtles language, a double minded man*; or as the word ſignifieth, a *double-ſoul'd man*; *duplex animo*, a man of a *double*, or *doubtful*, or divided ſpirit, floating between different opinions; one Soul (as it were) beleeveth this way, and another Soul beleeveth that way; one while he beleeveth there is a God, and anon *the fool ſaith in his heart, there is no God:* ſometimes he calls ſin *evil*; and anon again he thinks it *good.* He *believeth*, and

1 Theſ. 1. 5

Ἐν πληροφορίᾳ πολλῇ.

*Formido oppoſiti.*

Ἀνὴρ δίψυχος.

and he believeth *not*; sometimes what he heareth from the Word is *truth*; sometimes he thinks again it is but an invention of man, there may be some mistake in it: But now the teachings of God set a man beyond all those fluctuations and unfetledness in judgment: there is that which the Apostle calls *The riches of the* Col. 2. 2. FULL ASSURANCE *of understanding to the acknowledgment of the Mystery of God*: Assurance of *principles*, even when the soul may possibly want the assurance of *application*.

3 Property, Experimental. A third property of divine teaching, *It is an experimental teaching*. The soul can speak *experimentally* of the truths it knows, *It is good for* Psal. 119. 71. *me*, saith *David*, *that I have been afflicted*; why, but may not any man say as much as that? yes, few men there are but have the *Notion* in their heads, & in their lips: I but mark I pray, the *Psalmist* speaks *experimentally* to the point, and doth instance the good which he had gained by affliction; *I have learned thy statutes*. He had learned more ac-

quain-

*quaintance* with the word, more *delight* in the word, more *conformity* to the word. He knew it more, and loved it better, and was more *transformed* into the nature of it, then ever, *&c.* So *Psal.* 116. 6: *The Lord preserveth the simple, i. e.* God stands by his upright hearted ones to secure them from violence: A good notion; but any man may have it in the Proposition; I but *David* hath it in the *experience*, *I was brought low and he helped me*; my *faith* was brought low, and my *comfort* was brought low, and my *resolutions* were brought low, *my feet had welnigh slipt.* Psal. 73. 2. But God helpt my Faith, revived my Comfort, strengthened my resolutions, and stablisht my feet: *Thou hast holden me by my right hand.* vers 23. Thus St. *Paul, I know whom I have beleeved, &c.* I have experienc't his *faithfulness* and his *All-sufficiency*: I dare trust my *All* with him. *I am sure, he will keep it safe to that day.* And thus they that are taught of God in affliction can speak experi- 2 Tim. 1. 12

men-

mentally, in one degree or other, of the gains and priviledges of a suffering condition: they can speak experimentally of Communion with God, Psal. 23. 4. *though I walk through the valley of the shadow of death, I will fear no evil*; why? *for thou art with me*: I have had comfortable experience of thy *upholding, counselling, comforting presence* with me in my *deepest desertions*: So of other fruits of affliction, *this I had*, Psal. 119. 56. This I have got by my sufferings, I bless God I have learned more *patience, humility*, self-denial, *&c.* to be more sensible of my Brethrens sufferings, to sit looser to the World, to minde duty, and to trust safely with God, to prepare for death, and to provide for eternity, one way or other *It is good for me*; I could not have been without this affliction, *&c.*

Common knowledg rests in generals, & lieth more in *propositions* then in *application*; but they that are taught of God can say, *As we have heard, so have we* SEEN; they can go along with every truth, and say,

*It*

*It is so*, I have experienc'd this Word upon mine own heart, they can *set to their seal, that God is true.* Iohn 3:33

4. Divine Covenant-teaching *is a powerful teaching*: After a man hath got many truths into the understanding, the main work is yet to do, and that is *to bring down holy truths to action*, to draw forth divine *principles* into *practice*: a natural man may know much, he may have *an heap* of truths in his understanding: but they all lie *strengthless* in the brain, he hath no power to *live* the truth he knows. Covenant-teachings convey *strength* as well as *light*, and *do* what they *teach*. *The Lord spake to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy to them who say a confederacy, neither fear ye their fear, nor be afraid, sanctifie the Lord of Hosts himself*, &c. It is a most sweet and comfortable Scripture, and that in two respects. 1. In respect of what it *implieth*. 2. In respect of what it *ex-* 4 Property, Powerful. Is. 8. 11, 12

*expreſſeth.* First, It *implieth* thus much, *ſc.* that even the holy Prophet himſelf had no ſmall combate and conflict within himſelf what to do in ſuch a juncture of time as that was, when it *was told the houſe of*
Chap.7.8. *David, ſaying, Syria is confederate with Ephraim:* that is, that both thoſe Kingdoms had made a League together, and were now upon their march with their combined forces to make War againſt the Houſe of *David:* it was ſad news; and the Text ſaith, *The heart of Ahaz, and the heart of the people was moved, as the Trees of the Wood are moved with the Wind; i. e.* they were terribly afraid, even ready to dye for fear, and in that fear abundance of the people *fell off* to the *enemy*, and engaged with them; as it is intimated, *They refuſe the waters of Shi-*
Chap.8.6. *loh that go ſoftly, i. e.* they look'd upon the forces of *Ieruſalem* as poor and inconſiderable, no ways able to oppoſe and engage ſo potent an adverſary as came againſt them; and ſo deſerted their own party, & rejoyced

in

in *Rezin* and *Remaliah's son*: they *rejoyced* in them, *i. e.* to cover their defection from their true Soveraign, they cryed up the *invaders* as their *best friends*, who came to *rescue* them from the *tyranny* and *oppression* of *Ahaz*. And it seems the Prophet *Isaiah* himself was surprized with *fear* too, for a time, and began to dispute the matter within himself, whether it were not best for him to strike in with the *stronger side*, and to engage in the *confederacy* with those two *Princes*, as the multitude did, there wanting not, probably, fair and specious pretences to justifie that defection: It seems, I say, that the Prophet had a sore temptation upon his spirit about this matter, and was even ready to determine the question on the *affirmative*, till God came in and *instructed him*, *&c.* And that is the second thing, the *comfort expresst* in these words: while the Prophet was thus conflicting and fluctuating in his own thoughts, God came in, and by strength of hand rebuked his fears, silenc'd his

*Cum summa paucitatem & tenuitatem intuebantur trepidabant*, &c. *& putabant se tutissimos fore si tam potens ipsi Rex contigisset, quem Israelitis.* Calv. in loc.

objections, quieted his ſpirit, determined the diſpute, and inſtructed him what courſe to take, which was not to *comply*, but to *beleeve*, to ſtudy *duty*, and leave *ſafety* with God: *Fear not their fear, nor be afraid, ſanctifie the Lord of Hoſts himſelf, &c.* *Power* went forth with *inſtruction*, *taught* him what to do, & *enabled* him to do what it taught. Bleſſed be God, who hath an *hand* to teach his people with, as well as a *mouth*; an *hand* of *power*, as well as a mouth of *inſtruction*: had it not been for this, the Prophet himſelf had been certainly carried down the torrent of that apoſtacy, as well as others.

And there is *caution* in this inſtance as well as *comfort* in reference to *our ſelves* and our *brethren*; and that is, in caſe of ſurpriſe by ſome ſudden guſts of fear and temptation, not raſhly to judg our ſelves, or our brethren; but wiſely and calmly to conſider, *it is no other temptation then* 1 Cor. 10. 13 *what is common to man*, yea to the *beſt* of men: *Job*, and *David*, and *Jeremiah*, and *Habakkuk*, and *Peter*, and

and here *Isaiah*, were all nonplust, and stagger'd for a time, and recovered only by a *powerful Word from Heaven*; and therefore in such cases it becomes Christians to *pity*, rather then to *insult*, and to study to *heal*, rather then to *reject*; *considering themselves, lest they also be tempted.* Gal. 6. 1. This is the priviledg of the *children of promise*, *strength* goeth out from the Covenant with *instruction*: *The Lord who commandeth light to shine out of darkness, hath shined into our hearts*; *q. d.* God hath taught us by such a *Word*, as that whereby he *made* the *World*, a *creating Word*, a *Word* that giveth *strength* as well as *counsel*. And this teaching it is which the Prophet *David* so frequently importuneth in his prayers, *Psa.* 119. 33. *cum* 35. *Teach me O Lord the way of thy Statutes, make me to* Go *in the paths of thy Commandments*: *Psa.* 143. 10. *Teach me to* Do *thy will*: Mark that, not only teach me *the way*, but teach me *to go*; not only teach me *thy will*, but teach me *to do thy will*. Common teaching may

teach an Hypocrite *the way*, but saving teaching only teacheth the Soul *to go* in that way: an unregenerate man may know *the Will* of God; but he knoweth not how to *do that Will: The joy of the Lord is our strength.* This is the fourth Property.

Neh. 8. 10

5 Property, *Sweet.* A fifth Property; *The Teachings of God are sweet and pleasant teachings.* *Psalm* 119. 102. *Thou hast taught me*; what followeth? *How sweet are thy Words unto my taste? sweeter then honey unto my mouth:* He rolled the Word and Promises as Sugar under his tongue, and sucked from thence more sweetness then *Sampson* did from his *honey-comb.*

Psal. 119. 102.

*Cum verbo etiam in inferno facile est vivere.* Luth. *Tom.* 4. *oper. lat.* *Luther* said, he would not live in Paradise, if he must live without the Word; but with the Word, saith he, I could live in Hell it self. When Christ puts in his *teaching hand* by the hole of the door to teach the heart, *his fingers drop sweet smelling myrrhe upon the handles of the Lock:* The Teachings of Christ leave a sweet remembrance of himself behind them; *We will remember*

Cant. 5. 5.

her

*ber thy Love more then wine*: As people, when they are drunk with wine, wherein is excess, are apt to sing and hollow; so those that are filled with the *Spirit*, cannot but insult and triumph in the *wonderful things* which they taste and see in the Word. There cannot be but much spiritual joy in divine Teaching, because the *Spirit* doth accompany the *Truths*, and so irradiate them with his own beauty and glory, *the light of the knowledg of the glory of God in the face of Christ*, that they do not only *affect*, but *ravish* the heart: *Thy Word is pure, therefore thy servant loveth it.* The Prophet saw a beam of divine excellency sitting upon the Word, and that did *ensnare* his Soul. Truth is *burdensom* to unsound spirits, because *convincing*; and they labor to extinguish that light which disturbeth their quiet: *They hold the truth in unrighteousness*; *Gr:* they *imprison* the Truth, and will not suffer it to do its office: But saving Teaching is sweet and delightful, because

Cant. 1. 4.

Psal. 119. 140 *Sunt Scripturæ tuæ Deliciæ meæ.* Aug.

Rom 1. 18 Κατεχόντων, It signifies forcibly & unjustly to withhold.

cause it is suitable to the *renewed part*; to which it comes in with fresh succours, to relieve and fortifie it against the assaults of opposite corruption: I say, it is always sweet in that respect, but never more sweet then in affliction; the bitterness of adversity giveth a more delicate relish unto the Word, by healing the distempers of the spiritual palate: and then the Soul cryeth out with *Jeremy* in the prison, *Thy Words were found, and I did eat them, and thy Word was unto me the joy and the rejoycing of my heart*, Jer. 15. 16.

6 Property, Abiding.

6. And lastly, *Divine Teaching is an Abiding Teaching: The anointing which ye have received of him* ABIDETH *in you*, 1 *John* 2. 27. *Notional knowledg*, where it is no more, is *flitting* and *inconsistent*, and leaveth the Soul dubious and uncertain. Observe how the Apostle S. *James* expresseth it, speaking of the meer notional hearer, *He beholdeth himself, and goeth his way, and straightway forgetteth what man he was*: Observe, he doth not only

Jam. 1. 24

forget

forget *what he heard*, but he forgets *what he* WAS: The glass, whether *Word* or Affliction, discovered to him his spots, shewed him his pride, his covetousness, the impurity of heart and life, &c. but he goeth away and forgetteth what manner of man he was; he forgets the *Word*, he forgets the *Rod*, and what both Word and Rod *discovered* to him, together with the resolutions and promises made to God in both. A godly man may forget the *Word*, (a gracious heart may have a bad memory,) but he will not so easily forget *himself*, he doth not forget his *spots*, and that keeps him in continual work, to wash and PURGE *himself from all filthiness of flesh and spirit: Remembring mine affliction and my misery, the wormwood and the gall: My Soul hath them* STILL IN REMEMBRANCE, *and is humbled in me.* Lam 3 20.

*The double-minded man is unstable in all his ways.* Jam. 1. 8. Humane Teaching begets at best but *opinion*, not *faith*; the Word implyeth one that is *distracted* and *divided* in his thoughts,

floating betwixt two contrary Opinions: There be notions contradicting notions, and principles fighting against principles; and such knowledg is not *abiding* knowledg: this unfixedness in principles produceth instability in practice; if *a man be double-minded* in his principles, *he will be unstable in all his ways:* none are so constant in the profession of any truth, as they that are fully convinced and assured of it: none so stable in their conversation, as they that are rooted and stablished in the present Truth: This is the effect of Gods Teaching, it keeps the judgment steady, and the heart stable. *Teach me, O Lord, the way of thy*
Ps 119 33 *Statutes, and I will keep it unto the end:* He dares promise *Perseverance,* if God will undertake *Instruction:* and accordingly he made good his promise, upon this very account; *I have not departed from thy Judgments, for Thou hast taught me:* Observe it; He doth not say, *I will keep thy Statutes;* but he can say, and that many years after, *I*

*Have*

*Have kept thy Statutes.* Many will say in their affliction, *I will keep thy Statutes*; promise fair, if God will but deliver them: but how few can say with *David*, *I* HAVE *kept, I Have not departed from thy Judgments! Of old time*, saith God, *I have broken thy yoke, and burst thy bonds, and thou saidst*, I WILL NOT *transgress; when upon every high hill, and under every green tree thou wanderest, playing the harlot.* *Good words* in trouble, but *poor performance* out of trouble: no sooner out of affliction, but they fall again to their old trade of *spiritual Adultery* against God: no sooner their old hearts and their old temptations meet, but they close, and embrace one another; *they started aside like a broken bow*: I, but *David* was taught of God, and therefore he is as careful to *make good his vows*, as to make *good vows*; *I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.* The *after part* of *Davids* life was much

Jer. 2. 20.

Psal. 66.

much more *severe* and *exact* then the former: *I have not departed from thy judgments, for thou hast taught me.*

These are the Properties of Divine Teachings: But lest I should lay a snare before the blind, and make the heart sad which God would not have made sad; I must of necessity lay in a few brief *Cautions.*

*Cautions.*

When we say God teacheth { 1. Inwardly, 2. Clearly, 3. Experimentally 4. Powerfully, 5 Sweetly, 6. Abidingly, } It is not so to be understood,

2. God teacheth not all at first.

First, As if God taught *All at first, viz.* either *All Truths*, or *All of any truth:* God doth not teach all his *Lessons* at the first entrance into the School of Affliction; at least not usually, (for we dare not limit God:) The fruit of Affliction is not gathered presently: *No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised*

Heb. 12. 11

*ciſed thereby.* *Teaching* is the *fruit* of affliction, and fruit is not gathered preſently; it muſt have *a ripening time:* And therefore, O thou diſcouraged Soul, ſay not God doth not teach thee *at all,* if he do not teach thee *all at once: The entrance of thy Word giveth light:* God lets in light by *degrees.* Uſually God teacheth his children, as we teach ours, *now a little and then a little*; ſomewhat this week, and more next week; ſomewhat by this affliction, and more by the next affliction, and more by a third, &c. It is not to be deſpiſed if God diſcover to the Soul the need of divine Teaching, and engage the heart in holy deſires and longings after it; ſo that the afflicted Soul can ſay in ſincerity, *My Soul breaketh for the longing that it hath unto thy judgments at all times.* Isai. 28. 10. Ps. 119. 20.

Secondly, When we ſay, that God teacheth whom he chaſteneth, and teacheth them thus and thus; it is not to be underſtood as if he taught *All alike:* God hath *ſeveral Forms* in the School of *Affliction,* as well as in the 2 Caution, not all Alike.

the School of the *Word:* There be
1 Joh. 2. 12. *fathers* for *experience*, *young men* for *ſtrength*, and *babes* for the *truth* and *being* of Grace. And therefore if God have not taught *thee* ſo much as *another*, ſay not (here again) he hath not taught me *at all: As one Star differeth from another in glory*, ſo alſo is the *School of Chriſt*; it is free grace thou art a *ſtar*, though thou art not a *ſtar* of the *firſt* or ſecond *magnitude*; that God hath let in *ſome divine light*, though not *ſo much light* as another may poſſibly have. In point of holy *emulation* we ſhould look at *degrees* of Grace; but in point of thankfulneſs and comfort we ſhould look at the *truth* and *being* of Grace.

3 Caution, Divine Teaching doth not put the Soul into an unchangeable eſtate.

Thirdly, When we ſay, that God teacheth *powerfully* and *abidingly*, it is not to be underſtood *as if theſe teachings did put the Soul into an immutable evenneſs of ſpirit*, or freed it from all *inſurrections* and *diſturbances* from oppoſite corruption; ſuch a frame of Soul is only the priviledg of the *glorified eſtate*, wherein

wherein we shall see God *face to face*, and dwel in *immutability* it self to all Eternity: Here the Church hath its *fulls* and its *wanes*. *David* had his *sinkings*, and *Job* his impatient fits; *We have heard of the patience of Job*, yea and of his *impatience* too: *moved*, the *taught of God* may be, but not *removed*; *fall* they may, but not *fall away*; *fearfully*, but not *finally*; *terribly*, but not *totally*.

But *these things are unseparable* to Covenant-Teaching.

What is unseparable to divine teaching.

Firſt, The Soul is thereby *made ſenſible of the leaſt ſtirrings and whiſperings of corruption: I find a law in my members warring againſt the law of my mind*: Others *have* it, but they do not *find* it, they are not *ſenſible* of the *law in their members*, &c.

1. Senſe of corruption. Rom 7. 23.

Secondly, *They are exceedingly diſpleaſed with the oppoſition they find in their natures* againſt the Teachings of God; and do riſe up in indignation againſt all that contradiction which is in the unregenerate part, in what kind ſoever: *Why art thou*

2. They are diſpleaſed with themſelves.

*thou cast down, O my Soul? and why art thou so disquieted within me?* Is there cause for this despondency? Is this done like a *David*, like *a man after Gods own heart?* Is this the *fruit* of all the *experiences* of Gods Faithfulness and All-sufficiency? And so in other cases doth the Soul chide down distempers, and uncomely workings of spirit: the Soul is full of displicency against it self; *so foolish* Psa. 73. 22 *was I, and ignorant, as a beast before thee:* it cannot find words bad enough to give it self.

3. They pray down temptation. Thirdly, And if that will not do, then *they go to God in prayer*, and spread their temptations before the Psal. 46. 6. Lord; *O my God, my Soul is cast down within me:* When they cannot lay the storm, and still the tempests by their own word, then (with the *Disciples* in the ship) they go and *awaken Christ*, and desire him by his *powerful word* to rebuke them, that there may be a calm: They go and pray out their distempers, and pray their hearts into a better frame: as once it was said of *Luther*, that when he

he found distempers upon his spirit, he would never give over praying, till he had pray'd his heart into that frame he pray'd for.

*Vir iste potuit quid voluit.*

Fourthly, By vertue of the Teachings of God *they are enabled to maintain opposition against all that opposition* which they find in their own spirits: As *the flesh lusteth against the spirit*, so *the spirit lusteth against the flesh*; *i.e.* the spiritual *regenerate part* doth as *naturally* rise up and make war against the *flesh* and *fleshly motions*, as the flesh doth against the Teachings of God in the spiritual part: Opposition is not maintain'd only by *precept* and *rules*, and an extrinsecal policy, but *naturally*, and by vertue of an inward *antipathy*, by putting forth a spiritual and contrary *lusting*: *The spirit Lusteth*: The spiritual opposition is as *suitable* and *agreeable* to the *new nature*, as the sinful opposition is to the *old nature*. Hence is the life of a Believer call'd a *wrestling*, a *warfare*, *Ephes.* 6. 12.

4. Maintain opposition against opposition. Gal. 5 17.

*Caro concupiscit adversus spiritum si non & spiritus adversus carnem faciunt adulterium.* Aug.

And fifthly, Not only so, but by the

the help of Divine Teaching *the Soul gets ground of that fleshly opposition,* where with it is molested by degrees. *In the day when I cryed, thou answeredst me, and strengthenedst me with strength in my Soul: Prayer* brought in *God,* and *God* brought in *strength,* whereby he got ground of his distempers; and though all was not done at first, yet his comfort was, all should be done in Gods time, v. 8. *The Lord* WILL PERFECT *that which concerneth me:* I am not *perfect,* but I shall be *perfected: He that hath begun a good work, will perform it till the day of Jesus Christ.*

Psa. 138. 2

Phil. 1. 6.

Sixthly, Though the Soul be not always the same for *temper* and *acting,* yet *it is always the same for purpose and design: Then shall I not be ashamd, when I have* RESPECT *to all thy Commandments:* Though he could not *keep* all, he could *respect* all the Commandments of God: *My Soul presseth hard after God:* Crouds of opposition intercepted and disturbed his sweet and constant com-

Psal. 63. 8.

communion with God ſometimes; but he brake through that croud by main ſtrength to recover Gods preſence again; *My Soul preſſeth hard after thee:* and *Paul* is *preſſing after perfection*, when he could not *overtake* it. Phil. 3. 12, 13

Seventhly and laſtly, The Soul hath not always (poſſibly) the ſame *reliſh* and taſte of divine Truths and Ordinances, but it hath the ſame *eſtimat:* it keeps up high *appreciating thoughts* of ſpiritual things; and when it cannot *reliſh* them, yet even then it doth *hunger* after them.

*My Soul breaketh for the longings it hath unto thy Judgments* Pſa. 119 20

AT ALL TIMES.

And yet even in reference to theſe *diſpoſitions*, which I call *inſeparable* concomitants to Saving Teaching, I muſt add this one *Caution* in the cloſe of all; namely,

*That allowance be made in caſe of Deſertion:* A child of God, for cauſes which here we cannot ſtand to mention, may be caſt into ſo deep a ſtate of deſertion (for a time) that he may

(as

(as the Apostle speaks) *forget that*
2 Pet. 1, 9. *he was purged from his old sins: A*
Isai. 50. 10 *child of Light may walk in Darkness.* And though there be no such *deliquium gratiæ*, no such swoon in the new-man, wherein both habits and acts do cease, yet they may be so stupified by the impressions of the present Temptation, as the poor Soul shal be sensible of neither, but reduc'd as it were into such a state, as when grace was but an *embrio* in the womb; that spiritual life shall be *tantum non extinguisht*; *there may be life, but no sense of that life.*

*Vivit & est vitæ, nescius ipse suæ.*

More might be added, but I am sensible how this Discourse swells beyond the proportion I intended, and therefore must hasten. Thus much therefore for the second thing propounded in the Doctrinal part; *the nature and properties of Divine Teaching.* I come now to

3 Thing, How affliction lieth in order to divine teaching.

The third thing propounded, *viz.* to enquire *How Affliction lieth in order to Instruction?* what *tendency* Chastisement hath to promote the Teachings of God in the Soul? *what*

*use*

*use God makes of Correction to this end?*

For it may possibly be demanded, *Quest.* Might not God as well teach his people *by sin*, as *by affliction?*

He *might*, and *doth*: whence that gloss of *Augustin* upon *Rom.* 8. 28. [*All things work together for good to them that love God,*] *even sin itself*; for in as much as he saith, *All things*, it is evident he excepteth *nothing*, that doth not co-operate for good to *the Called according to Gods purpose*: All things *do work*, but all things do not work *alike*: *Sin* works for good, but it is by *absolute Omnipotence*, by *pure Prerogative*; for *sin* is properly the *Devils creature*, and in its own *natural tendency* works meerly to *destruction*: no thank to sin that any good comes of it; God beats Satan with his own weapons. But *Affliction* is an Evil of *Gods making*, as *Amos* 3. 6. and he hath so temper'd the nature of it, and doth so ingredient it by his divine skill, that there is some *fitness* and *disposition* in it

*Answ.*

Aug. *etiam peccatum ipsum.*

*Melius judicavit Deus, de malis bene facere quam nulla mala permittere.* Aug. Enchirid. l. 11

to

to ſerve and promote his own gracious deſigns in the children of promiſe. It is true, there is need of an *arm of Omnipotence* to make Chaſtiſement to have a ſaving influence upon the heart; and ſo there doth alſo even in the *Word* it ſelf, and *divine Ordinances*: they do not ſave *ex opere operato*, by any intrinſecal vertue, or power of their own; but yet there is a *paſſive* fitneſs in them to ſerve Omnipotence for divine and ſaving ends; a *fitneſs of inſtrumentality*: as there is in a Saw to cut, and in a wedg to cleave, &c. The inſtrument can do nothing alone, but there is a fitneſs in it to ſerve the hand of the work-man. And thus it is, in a proportion, with *Affliction*; It is true, there is not ſo *immediate* and *direct* a tendency in the *Rod*, as there is in the *Word*, to teach and inſtruct the children of God; yet there is in *Chaſtiſement* a ſubſerviency to prepare the *heart of man*, and to put it into a better diſpoſition to cloſe with divine Teaching, then *naturally* it is capable of.

Heb. 4. 12. The Word of God is quick and powerful, ſharper then a two-edged ſword.

The

The hot furnace is Christs work-house, the most excellent vessels of honor are formed therein: *Manasseh, Paul*, the Jaylor, were all chosen in this fire; as God saith, *I have chosen thee in the furnace of affliction, Isai.*48.10. Grace works in a *powerful*, yet in a *moral* way. God speaks when we are most apt to hear; *congruously*, yet *forcibly*, by a fit accommodation of circumstances: which you may discover in these *four particulars.*

The fruit of Correction in order to divine teaching.

First, *By Correction God taketh down the pride of mans heart:* There is not a greater obstruction to saving knowledg then *pride* and *self-opinion*, whereby man either thinks he knoweth *enough*, or, *that* not worth the learning which *God teacheth:* therefore it is proclaimed before the Word, *Hear and give ear,* Be *not proud; for the Lord hath spoken, Jer.* 13.15. In divine matters, as well as humane, *only by pride cometh contention:* It is *pride* which raiseth *Objections* against the Word, and *disputeth* the Commands when it

1. It taketh down pride of heart.

Prov.13.10

it should *obey* them. The *proud men* Jer. 43. 2 in *Jeremiah*, when they could *elude* the message of God by his Prophet no longer, do at length stiffen into down-right Rebellion: first they Verse 2 *shift*; *Thou speakest falsly, &c.* and then they *resolve*, *As for the Word* Cap. 44. 16 *that thou hast spoken to us in the Name of the Lord*, WE WILL NOT *harken unto thee, &c. q. d.* be it *Baruch*, or be it *God*, we will have none of it; *but we will certainly do whatsoever goeth forth out of our own mouth, &c.* Such a master-piece of obduration is the heart of man, that it stands like a mountain before the Word, and cannot be moved, till God come with his instruments of affliction, and *digging down* those *mountains* (as it is proclaimed before the Gospel, *Luk.* 3. 5.) casteth them into a *level*; and then *God* may stand, as it were, upon *even ground*, and talk with man. This pride of heart *speaketh loud* in the wicked, and *whispereth* even in the godly; it is a *folly bound up* even *in the hearts of Gods children*, till the *Rod of Correction*

*driveth*

*driveth it out*; and the stomack broken, the poor bleeding wretch cry out *Lord, what wilt thou have me to do?*

Secondly, *Affliction is Gods forge wherein he softens the iron heart*: There is no dealing with the Iron while it remaineth in its own native coldness and hardness; put it into the fire, make it red-hot there, and you may stamp upon it any figure or impression you please: *God maketh my heart soft*, saith *Job*: melted vessels are impressive to any form. So it is with the heart of man; naturally it is colder and harder then the *northern* iron; and that native induration is much increas'd by *prosperity*, and the *patience* of *God* towards sinners: the iron sinew will rather break then bend: It is the hot furnace only which can make it *operable* and *impressive* to Gods Counsels: which course therefore God resolveth on; *I will melt them and try them*, *Jer.* 9. 7. and sometimes God is forced to make the furnace *seven times hotter*, to work out that dross which renders men so unformable

2. It softeneth the heart. Job 65. 10

able to the Miniſtry of the Word, while *God ſends his Prophets, riſing up early, and ſending them; and yet they* WILL NOT ENCLINE *their ear, but* Harden *their necks* againſt divine Inſtruction.

When the *earthly heart* of man is ſo *dryed* and *hardened* by a long *ſunſhine* of proſperity, that the *plough* of the ſpiritual Husbandman cannot enter, *God doth ſoften it with ſhowres* of adverſity, maketh it capable of the *immortal ſeed*, and then *bleſſeth the ſpringing thereof:* The ſeed falleth upon *ſtony* ground, till God turn the *ſtone* into an *heart* of *fleſh*.

Pſa. 65. 10

3. It maketh man attentive to God.

Thirdly, By Chaſtiſement *man is made more attentive unto God:* In proſperity the world makes ſuch a noiſe in a mans ears, that God cannot be heard; *He ſpeaks indeed once and twice*, again and again, very often; *yet man perceiveth it not:* he is ſo buſie in the croud of worldly affairs, that God is not heeded. In the godly themſelves there is much unſetledneſs and giddineſs of mind; naturally our thoughts are vain and ſcattered,

Job 33. 14.

the

the spirit slippery and inconsistent, which is a great impediment to our clear and full comprehensions of spiritual things: And therefore God is forc'd to deal with man as a father with his child playing in the market-place, and will not hear or mind his fathers call, he comes and takes him out of the noise of the tumult, carries him into his Counting house, lays him upon his knee with the rod in his hand, and then the father can be heard: So doth God, I say, with his children; *He openeth their ears,* Verse 6. Hebr. *He uncovereth their ears*, which the Worlds vanity had stop-ed, and then instruction will enter. When *Joab* would not come to *Absalom*, he sets his field on fire, 2 *Sam.* 14.30. And thus after neglects God brings us to treat with him by affliction: God saith as it were, *Come, let us reason together*; and the Soul eccho's back again, *Speak Lord, for thy servant heareth:* and when the Soul is thus *silent unto God*, He cometh and *sealeth Instruction* by his Spirit.

4. Affliction is an Eye-salve.

Fourthly, and lastly, *Affliction is an Eye-salve,* whereby God openeth the eye of the Soul to see the need of divine Teaching, by the discovery of its own brutish ignorance of God, and of his ways, under all divine Administrations; as *Ephraim* once *bemoaned himself* to the Lord, *I have been as a bullock unaccustomed to the yoke:* The Prophet *David* will English it, *So foolish was I, and ignorant, and like a beast before thee:* And by means of this discovery God draws out the heart into humble and holy supplication for Divine Teaching; *That which I see not,* TEACH *thou me; and if I have done iniquity, I will do no more:* When or how cometh the Sinner thus to put in for Instruction? why, Vers. 34. *I have born Chastisement: Correction* discovered the need of *Instruction; That which I see not, teach thou me:* And thus *Ephraim, Thou hast chastised me, and I was chastised;* but blows alone will not do it: therefore it follows, *Turn thou me, and I shall be turned:*

Pſa. 73. 22.

Job 34. 32.

Though

Though Chastisement could not turn *Ephraim*, yet it made him see an absolute necessity of divine power to his conversion; less then Omnipotence would not serve the turn.

And when God hath brought the heart once into this frame, *&c.* to *see*, and be *affected* with the *sense* of its own ignorance and impotency, and to lie in the dust at Gods feet, humbly importuning an effectual Teaching from Heaven; if God should withhold it, he should fail not his *promise* only, but his own *counsel* and *project*: in reference to which *God cannot lye*; but *When he hath prepared the heart to pray, He will cause his ear to hear*: When God hath engaged the heart in holy desires of saving Instruction, it is not *mercy* only in God, but *faithfulness*, to satisfie the desire of his own Creation: *Good and* UPRIGHT *is the Lord, and therefore he will teach sinners in the way.* Psa. 10.17 Psal. 25. 8.

Thus much for the third particular thing propounded for the opening of the Doctrine: I come now to

Grounds or Demonstrations of the Point.

The fourth and last, *&c.* The *Grounds and Demonstrations of the Point:* Of which in a few words, and then I shall come to the Use and Application.

It must needs be a blessed thing, when Correction and Instruction meet, if we consider,

1. The Lessons which God teacheth are so many Blessednesses.

First, *The Lessons themselves Which God teacheth his Ephraim's in the School of Affliction: ex: gra.* Is it not a blessed thing to be taught how to compassionate them that are in a suffering condition? yea, saith the Psalmist, *Blessed is he that considereth the poor, the Lord will deliver him in time of trouble, the Lord will preserve him, and keep him alive, and he shall be blessed upon Earth, &c.* He *is* blessed, and he *shall be* blessed, not in *Heaven* only, *but* upon *Earth* also; and that with a *multiplyed blessing:* see a troop follows; *Thou wilt not deliver him unto the will of his enemies; the Lord will strengthen him upon the bed of his languishing; thou wilt make all his bed in his sickness:*

Psa. 41. 1, 2

Verse 2, 3.

oh

oh the blessedness of a compassionate heart towards afflicted ones! *how easie must that bed be which God maketh?* And, 2ly, Is it not a blessed thing to know *how to value our earthly comforts without doating upon them?* to be *sensible*, yet not *sensual*, thankful for, and yet not *brutish in* the enjoyment of them? *Blessed is he that feareth always*, i.e. that feareth a snare in all his earthly contentments. And, 3ly, If it be a blessedness to be conformed to Jesus Christ, then surely *self-denyal* is a lesson which wil make one blessed; *If any man will be my Disciple, let him deny himself and follow me*, saith our Saviour, *Mat.* 16. 24. And, 4ly, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven*; and *blessed are the meek, for they shall inherit the Earth:* If Heaven and Earth can make one blessed, then *Humility* is a blessed Lesson. And so it is, 5ly, *To have our hearts discovered to our selves*; corruption is matter of *humiliation*, but *sight* and *sense* of corruption is matter of *comfort* and Mat. 5. 3, 5

rejoycing: it is a miſerable thing indeed to be poor, and not to ſee ones poverty; *Thou ſayſt thou art rich, but knoweſt not that thou art poor* Rev. 3. 17. *and miſerable:* but happy is that man to whom the Lord firſt diſcovers the hidden corruption of his heart, and then teacheth him to mourn over it; *Bleſſed are they that* Mat. 5. 4. *mourn, for they ſhall be comforted.* 6ly, A man is never in a happier condition, then when his heart is in a *praying frame:* It is a mercy with a Act. 9. 11. note of obſervation *Behold he prays:* a man is never miſerable but when he cannot pray. And, 7ly, What think ye of the Word? Surely he is a bleſſed man that by affliction is brought acquainted with his Bible, which is nothing elſe but a Treaſury and Magazine of bleſſings: *Bleſſed is the man whom thou chaſtiſeſt, O Lord, and teacheſt him out of thy Law:* It is your Text, and the firſt Pſalm is your comment; *His delight is in the Law of the Lord, and in his Law doth he meditate day and night,* v. 2. And, 8ly, Bleſſed are they *whom the Lord*

*Lord teacheth to clear out their evidences for Heaven, to give all diligence to make their calling and election sure; for so an abundant entrance shall be administred unto them into the everlasting Kingdom of our Lord and Saviour Jesus Christ:* when others shall but *creep* to Heaven as it were upon all four, they shall *ride* as in a *triumphant charet* into the gates of the New *Jerusalem.* 9ly, Blessed are they *who weep over their grievings of Gods Spirit,* for God shall wipe off those tears from their eyes; and He will *comfort* them whom they have *grieved.* And, 10ly, What is the *blessedness of Heaven* it self, but Communion with God! 11ly, *The exercise of Grace.* 12ly, The *Life of Faith.* 13ly, *Trust in God that raises the dead, and calls things which are not as though they were.* 14ly, *A clearer discovery of Gods Excellencies*; what are these but Heaven begun on this side Heaven, glory antedated! *This is life eternal to know thee:* our Saviour saith not, it

2 Pet. 1 10, 11.

As *Jonathan* and his armor-bearer clambered up the rock, &c.

John 17. 3

*it shall be* life eternal, but *it is*; eternal life is begun already where these things be. In the fifteenth, and sixteenth place, to be taught the *Duties* and *Priviledges* of a suffering condition, *is a blessed Teaching*, for hereby the Soul is enabled to taste and see what is good and sweet in every affliction, and is set above all that which is grievous and intolerable to Nature; *for this cause we faint not, &c.* 17ly, The *unum necessarium*, the *one only thing necessary*, must necessarily be a blessed thing: It is, saith our Saviour, *the better part which shall not be taken away.* 18ly, The Art of *Time-Redemption* is a blessing, not less then an evidence of *Soul-Redemption*, if ye compare the first Epistle of *Peter*, Chap. 1. vers. 17, and 18. together. 19ly, Ask S. *Paul*, and he will tell you, that the knowledg of the sufferings of Jesus Christ is an *excellent knowledg*, in comparison of which all other things are loss and dung, *Phil.* 3. 8, 9, 10. And lastly, To *long for Heaven* is the very *first fruits of Heaven*,

Luk. 10. 42.

*Heaven*, the evidence and seal of our *conjugal* CONTRACT with Jesus Christ; *The Spirit and the* BRIDE *say, Come Lord Jesus.* Behold Christians, to be *taught of God when chastised by him*, is a Blessedness compounded of twenty several precious Ingredients: At least if ye will take in

Rev. 22. 17

*Eruditur ad beatitudinem.* Greg. Mor.

The *Nature and Properties of divine Teaching*; which may make a second Demonstration; that is to say, to be taught all these;

2 *Demonst.* The Properties of Divine Teaching make up real blessedness.

1. Inwardly,
2. Clearly,
3. Experimentally,
4. Powerfully,
5. Sweetly,
6. Abidingly.

This must needs be a blessed Teaching; It being a Teaching which doth possess the Soul of the excellencies which it discovereth. Doctrinal and notional knowledg is a *blessing*: *Blessed* (saith Christ to his Hearers) *are your eyes, for they see, and your ears, for they hear*: I, but it is but an *occasional, preparatory* blessedness, blessedness in the *offer* and *opportunity*: Oh but to be taught *these*

Mat. 13. 16

*Lessons* with *these qualifications*; to be taught *as the truth is in Jesus*; to be taught *into the nature and image of the truth*; to be taught *into the possession of divine excellencies*; this *is blessedness indeed*; blessedness *in Being*; *full, perfect, fruitional blessedness.*

2 Cor. 3. last.

A third Demonstration:

3 Demonst. They are fruits of Gods distinguishing love.

A Teaching Chastisement *is the fruit of Gods distinguishing Love.* Chastisements (simply considered in themselves) lie in common to all the sons and daughters of *Adam* since the Fall; the fruit of that *first apostacy* as well as of *actual and personal* departures from God: yea and *deliverance* also, lieth in common: Providence dispenseth Deliverance to the worst of men: The 106 *Psalm* is a *Psalm* of Promises, made to the Church; but the next *Psalm*, the 107, is a *Psalm* of Providential Dispensations to the World; and there, as you find affliction, so you may find *deliverance* also out of those afflictions, to be the portion of wicked men; *Rebels*, Vers. 11. and

and *Fools*, Verſ. 19,20. (*i.e. wicked fools, Solomons* fools all along the *Proverbs,*) *Seamen*, Verſ. 23. (for the moſt part, not the moſt religious order in the world;) all theſe are *delivered* out of their troubles: The worſt of men, I ſay, ſhare in this fruit of Gods Providential Goodneſs, *Deliverance*; but a teaching ſanctified affliction is the *privy ſeal* of ſpecial love; *My* LOVING KINDNESS *Will I not take from him: Whom the Lord* LOVETH, *he chaſteneth*; that is to ſay, with a *teaching Chaſtiſement*: when *Word* and *Rod* meet together, when *Correction* and *Inſtruction* kiſs each other, they are the fruit of paternal affection, and therefore muſt needs have a bleſſing bound up in them. *As a man chaſteneth his ſon, ſo the Lord chaſteneth thee.* Pſa. 89.33 Heb. 12.6. Deut. 8. 5.

Fourthly, A Teaching-Correction *is a branch of the Covenant of Grace*, which God hath made in Chriſt for the Children of Promiſe; *All thy children ſhall be taught of God: They ſhall all know me from the leaſt of them to the greateſt*: by 4 *Demonſt.* It is a branch of the Covenant of Grace. Iſai. 54 13 Jer. 31. 33.

vertue

vertue of Divine Teaching Affliction is *adopted* to be a clause in the Covenant of Grace. That 89 *Psalm* is a Song of the New Covenant; *I will sing of the mercies of the Lord*, Vers. 1. what mercies? not *Providence mercies* only, but *Promise mercies*, *Covenant mercies*; vers. 3. *I have made a Covenant with my chosen*: And amongst the rest of the branches of the Covenant you shall find the *rod* and the *whip* have their place, Vers. 30, 31, 32. If his children forsake my Law, and walk not in my Judgments, &c. *Then will I visit their Transgression with the* ROD, *and their iniquity with* STRIPES: Behold *rod* and *stripes* standing here, not upon Mount *Ebal*, the Mount of *Curses*, as branches of *a Covenant of Works*, but upon *Mount Gerizim*, the Mount of *Blessings*, as branches of the *Covenant of Grace*. Affliction is not so much *threatned*, as *promised* to *Christs seed*: *My Covenant will I not break*, ver. 34. When God seems even to *break the bones and hearts* of his people by

Deut. 11.

sore

sore and heavy strokes of correction, yet he doth not *break his Covenant, My Covenant will I not break:* It is in order to the *Covenant* when God chastiseth his children, and *instructs* them by his chastisements. Affliction separated from instruction is *pure wrath,* a blast from *Mount Ebal, Deut.* 28. But by a *matrimonial Covenant* those two Scriptures [*Psal.*89.32. *I will visit, &c.* and *Isai.* 54. 13. *I will teach,*] are married together, and made one spirit (as in my Text,) and then they are *pure grace.* The Covenant is the *Magna Charta* of Heaven, and contains a list of what ever *God the Father* hath *purposed, God the Son* hath *purchased,* and *God the Holy Ghost* doth *apply.* The brests of the Covenant run nothing but the milk of spiritual blessing to Gods *Jedidiahs.*

Fifthly, A Teaching-affliction *is the purchase of Christs death and bloodshed:* Christ dyed not to exempt his redeemed from suffering, but to *sanctifie* their *sufferings* with his own blood: *I pray not that thou shouldst*

5 *Demonst.* The purchase of Christs Death.

*shouldst take them out of the world,* Joh. 17. 15. *but that thou shouldst keep them from the evil:* Whatsoever Christ purchas'd, he pray'd for; and this was one main priviledg, not freedom from the evil of *affliction*, but from the evil of *sin*; *Sanctifie them with thy Truth*, Vers. 17, Gods Teachings are *sanctifying* Teachings; *Sanctifie them with thy Truth, thy Word is Truth:* Christs blood purchas'd nothing but blessings.

6 *Demonst.* It is the result of all Christs Offices.

Sixthly, and lastly, A Teaching-affliction *is the result of all the Offices of Jesus Christ:* As a *King* he chastens, as a *Prophet* he teacheth; and as a *Priest* he hath purchas'd this grace of his Father, that the *Rod* might blossom; that *Correction* might be consecrated for *Instruction* unto the redeemed: Behold, a sanctified affliction is a cup wherein-to Jesus Christ hath wrung and prest the juice and vertue of all his Meditatory Offices; surely that must be a cup of generous and royal wine, like *that* in the *Supper, a Cup of blessing* to the people of God.

And

And thus I have finished the fourth particular propounded for the clearing and confirming of the Doctrine, *&c.* the Grounds and Demonstrations of the Point; and with it the whole Doctrinal part of this great and blessed Truth, namely, *That it is a blessed thing when* CORRECTION *and* INSTRUCTION, WORD *and* ROD, *go together.*

I come now to the Use, for the improvement of the Point: And it may serve for { *Information*, *Exhortation.*

First, For *Information*, and that in these particulars.

First, If they only be blessed whom God chasteneth and teacheth, *then Affliction alone is not enough to evidence a man to be an happy man*: no man is therefore blessed because he is chastened: blows alone are not enough, either to *evince* or to *effect* a state of blessedness: *Thou hast chastised me, and I was chastised*, cryeth repenting *Ephraim*; *q. d.* I have had blows enough, if blows would have done me good: nay, but under all

Affliction alone cannot evidence a man to be blessed.

Jer. 31. 18.

all the ſtrokes and ſmitings of thy diſpleaſure, I have been *as a bullock unaccuſtomed to the yoke*; unteachable and untractable; thou haſt drawn one way, and I have drawn another; thou haſt pull'd forward, and I have pull'd backward; all thy chaſtiſements have left me as they found me, *brutiſh* and *rebellious*: Surely blows only may break the *neck* ſooner then the *heart*: They are in themſelves the *fruit of divine wrath*, a *branch of the curſe*, and therefore cannot poſſibly of themſelves make the leaſt argument of Gods love to the Soul. *Baſtards* have blows as well as *Children*, and Pſ. 107. 17 *Fools becauſe of their tranſgreſſion are afflicted.* And yet it is very ſad to conſider, that this is the beſt evidence that the moſt of men have for Heaven; becauſe they ſuffer in this world, they think they ſhall be freed from ſufferings in the World to come; and becauſe they have an Hell here, they hope they ſhall eſcape Hell hereafter, they hope they ſhall not have *two Hells*: Yes, poor deluded

Soul,

Soul, thou mayst have two Hells, and must have two Hells without better evidence for Heaven: *Cain* had two Hells, and *Judas* had two Hells, and millions of reprobate men and women have two Hells; one of *this life*, in torments of body, and horror of conscience; and another of the *life to come*, in unquenchable fire: and so I say shalt thou, unless thou get better evidence for Heaven, then the present misery which is upon thee: the plagues and evils which are upon thee may be but the *beginnings of sorrows*: pain now in the *body* may be but a *forerunner* of torments hereafter in thy *Soul*: thou mayst have a *prison* on *Earth*, and a *dungeon* in *Hell*; thou mayst now want a *crum* of *bread*, and hereafter a *drop* of *water*; thou mayst now be the *reproach* of *men*, and hereafter the *scorn* of *men* and *Angels*, and of *God* himself: And therefore *be wise to Salvation*, by *working it out with fear and trembling*, and giving all *diligence, make your Calling and Election sure*. God forbid that a man should

Isai. 66. 24
Prov. 1. 24
Phil. 2. 12.
2 Pet. 1. 10

ſhould take that for his ſecurity from Hell, which may be but the *prelibations* of Hell, the *pledg* and *aggravation* of endleſs miſery.

*Obiect.* Why, but doth not the Scripture ſay, *Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth?* And again, *As many as I love, I rebuke & chaſten?*

Heb. 12. 6.

Rev. 3. 19.

*Anſw.* Yes: but mark I beſeech you; though the Scripture ſaith, *Whom the Lord loveth he chaſteneth*, it doth not ſay, Whomſoever the Lord *chaſteneth* he *loveth*: Though it ſaith, *He ſcourgeth every ſon whom he receiveth*, it doth not ſay, whomſoever he *ſcourgeth* he *receiveth him as a ſon*: Chriſt ſaith, *As many as I love, I rebuke and chaſten*; but he ſaith not, *As many as I rebuke and chaſten, I love.* Theſe Scriptures *include children*, but they do not exclude *baſtards*: they tye *chaſtening* to *ſonſhip*, but not *ſonſhip* to *chaſtening*: the ſons are chaſtened; but all the chaſtened are not, *therefore*, ſons: the beloved are rebuked, but all that are rebuked are not, *conſequently*, beloved. But

But that place in *Job* 5. 17. seems to say as much, *Behold, happy is the man whom God correcteth.*

It is true; but *one Scripture must interpret another*; *David* must expound *Eliphaz*: *Happy is the man whom God correcteth, i. e.* when *instruction* goeth along with *correction*, when *chastisement* and *teaching* accompany one another: *Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy Law.* The Scripture doth not usually give things their *names*, but when they are made up of all their integrals: *Who so findeth a wife, findeth a good thing, and obtaineth favor of the Lord*; *i. e.* a *wife* made up of *Scripture-qualifications*: otherwise a man may, and many men do, find a *plague* in a wife, and hath her from the Lord in *wrath*, and not in *love*: Every married woman is not a wife; a *bad woman* is but the *shadow* of a wife: And so here in this case, &c. Pro. 18. 22.

Indeed chastening and affliction is an *opportunity* of mercy, a *may-be* to happiness, but not *(singly)* an *evidence*

*vidence* of happineſs: lay no more upon it then it will bear; it is an opportunity, *improve it*; it is no more, do not *truſt* it.

2 *Branch of Informat.* Afflictions conclude not a man miſerable.

Secondly, This Doctrine informs us thus much, *ſc.* that as affliction, ſimply conſidered, is not enough to make or evidence a man to be happy, ſo neither *is it ſufficient to conclude a man to be miſerable:* No man is *therefore* miſerable *becauſe afflicted.* It may prove a *teaching affliction*, and then he is *happy:* And yet this is another miſtake among men:

And that { 1. In reference to others. 2. In reference to our ſelves.

1. In reference to others: People are very prone to judg them *wretched* whom they ſee *afflicted:* it was the *miſerable* miſtake of *Jobs friends*, to conclude HIM *miſerable* becauſe *ſmitten*, *curſed* becauſe *chaſtened.*

2. In reference to our ſelves; it is a *mercileſs miſtake*, ſometimes, even of Gods own children, to ſit down under affliction, eſpecially if *ſore*, and of *long continuance*, and con-

conclude, *God doth not love them*, because he doth *correct them*. It seems to be the very case of the beleeving *Hebrews*; they judged themselves *out of Gods favor*, because *under Gods frowns: not at all beloved*, because *so greatly afflicted*; under many and sore *persecutions*, as you may see, Chap. 10. 32,33,34. And therefore it is that upon which the Apostle (after he presented them with a large catalogue and list of the primitive Martyrs before Christ, in the eleventh Chapter) bestows the twelve first verses of the twelfth Chapter, *&c.* to prove by *reasons* drawn from *nature*, and *instances* taken out of Scripture; the first whereof is that unparalleld and astonishing instance of Jesus Christ, the *first born*, the **Son of Gods loves and delights*: I say, to establish this as a Conclusion of unquestionable verity, namely, That *Gods* LOVE *and Gods* ROD *may stand together*. The truth is, my Brethren, there is nothing can make a man miserable but *sin*: It is sin that poysons our afflictions: *The sting*

Heb. 12.

**unum habuit Deus filium sine flagitio, nullum sine flagello.*

1 Cor. 15. 56 *ſting of death is ſin:* and ſo we may ſay of all other evils, which militate under *Death* as *Soldiers* under their *General:* The ſting of *ſickneſs* is ſin; and the ſting of *poverty* is ſin; and the ſting of *impriſonment* and *baniſhment* is ſin: *& ſic in cæt.* Take the ſting out, which is *purchas'd* by the *blood of Chriſt*, and *evidenced* by Divine Teaching, and *they cannot hurt nor deſtroy in all Gods holy mountain, Iſai.* 11.4. And therefore let no children of God be raſh to conclude hard things againſt themſelves, and take heed of *making evidences of Wrath where God hath made none.* Let Chriſtians on both ſides look further then the affliction it ſelf; the Holy Ghoſt having long ſince determined this controverſie by a peremptory deciſion: *No man knoweth either love or hatred by all that is before them*; *i.e.* no man can make a judgment, either of Gods *love* or *hatred* towards him, by any of theſe outward Diſpenſations. *He cauſeth his Sun to ſhine upon the evil, and upon the good; and ſendeth rain*

Eccleſ. 9.1

*rain on the just, and on the unjust:* The Sun of prosperity shineth upon the *dunghill*, as well as upon the *bed of spices*; and the rain of adversity falleth upon the *fruitful garden*, as well as upon the *barren wilderness*: He judgeth truly of his estate, that judgeth by the *Word*, and not by *Providence*; God hath impreſt no such signification upon the ordinary course of Providence: Evidences of Grace consist in *inward impressions*, not in *outward dispensations*. Mat. 5. 45. *Bonis brevibus mala æterna, & malis brevibus bona æterna succedunt.* Lactan. Div. Inst.

Thirdly, *That Deliverance out of trouble is not enough to evidence or make a man happy*: It is not said, *Blessed is the man whom thou chastenest, O Lord,* AND DELIVEREST HIM *out of trouble*; but, *Blessed is the man whom thou chastenest and teachest*: A man may get rid of the affliction, and yet miss of the blessing. All the bread which men may eat without the *sweat of their brows* is not therefore *hallowed*; abundance may flow in *without labor*, and yet not *without a curse*. A woman may be delivered from the 3 Branch *Informat.* Deliverance not enough to argue a man happy.

*pain*

*pain* of child-bearing, and yet lie under the *curse* of child-bearing: an easie travel is not an infallible symptome of a state of reconciliation: If there be not faith in Christ, who hath born, and born away, the Curse; a speedy and easie deliverance is no more then God indulgeth the brute creatures; for *by him the Hinds do calve, and the Wild Asses bring forth their young.* * *A miscarrying Womb* may be a *mercy*, when a mature and facile birth may be in judgment. A man may leave his *chains* and his *blessing* behind him in prison; and the *fire of a Feaver* may be extinguish'd, when the fire of Hell is *kindling* for the sinner. It is good to be *thankful for*, but extreamly dangerous to be *contented with*, a bare deliverance. I shall conclude this branch with this note, which alone might have stood for a distinct *observation* or *corollary*, That those prayers in troubles are not *best heard* which are *answered with deliverance*; but those prayers are best heard which are answered with *instruction*. Even of our

1 Tim. 2. 15

*Hos. 9. 14. *Calvin* understands it as a prayer for them, not an imprecation against them; *hic coram Deo, se' offert quasi deprecatorem.* In loc.

our blessed Saviour it is said, *In the days of his flesh he offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and* WAS HEARD, *in that he feared;* Hebr. 5.7. How was he heard? not in that, *save me from this hour,* Joh. 12.27. but in that, *Father, glorifie thy Name,* Vers.28. not in *deliverance*, but in *instruction*; for, for that he giveth thanks, *Psal.*16.7. *I will bless the Lord who hath* GIVEN ME COUNCEL; *My* REINS ALSO INSTRUCT ME *in the night season.* His Father *taught him* and *strengthened* him (vers.8,9,10,11.) in his *passion*, and this was the *hearing of his supplications.* That is the best return of prayers which works our *good*, when not our *Wills*; and when God doth not answer in the *Letter*, if he answer in the *Better*, we are no losers by our prayers: even *Devils* themselves are heard to the *letter*, when his *own Son is not*: yet *heard, in that he feared*; and therefore when we

*Sancti ad salutem per omnia exaudiuntur, sed non ad voluntatem.* Aug. in Epist. Johan. tract. 6.

*Etiam lamones exauditi sunt, & ad porcos quos petiverant remissi sunt.*

have pray'd, let us refer it unto God to determine the answer.

4 Branch of Inform. How to judg of our afflictions and deliverances.

Fourthly, Hence we may learn *how to judg of our afflictions, and of our deliverances from them*: and it may serve instead of an *Use of Examination*: by this, I say, we may know when our sufferings come *in wrath*, and when *in love*. You need not (as the Scripture speaks in another case) say, *Who shall ascend up into Heaven*, to look into Gods Book of Life and Death? or *who shall descend into the deep*, the deep of Gods secret Counsels, to make report hereof unto us? *But what saith the Scripture? the Word is nigh thee*: the word of resolution, to this enquiry, it is nigh thee, *even in thy mouth, and in thy heart*; that is to say, if thou canst evidence this to thine own Soul, That *Instruction hath accompanied Correction*, That God hath *taught thee* as well as *chastened thee*, thou art *a blessed man*, thou shalt be *saved*; thou hast the Word of him who is the *Author* of *Blessedness*, and BLESSEDNES IT SELF: *Blessed*

*is the man whom the Lord chastneth, and teacheth him out of his Law.*

And therefore peruse, I beseech you, that *model of divine Instructions or Lessons* presented to you in the Doctrinal part of this Discourse, either *at large*, in those *twenty particulars*; or *in the abridgment*, the *three great Heads*, to which they were reduc'd. And then, withall, set before your eyes those *six Properties of Divine Covenant-Teaching*, and compare your hearts and those Lessons together: Ask your own Souls, Hath God taught you those Lessons, or any of them? 1. Inwardly, 2. Convincingly, 3. Experimentally, 4. Powerfully, 5. Sweetly, 6. Abidingly, (for even an hypocritical *Ahab* can humble himself for a time, *walk in sackcloth*, and *go softly*; a *bulrush* can *hold down its head for a day.*) And if the Spirit of God can bear witness to thy spirit, that thou art thus taught, *happy art thou*; bless the Lord, for the Lord hath blessed thee; thou mayst sing *Davids* song, *I will bless the Lord who hath given me counsel*;

*my Reins also instruct me in the night season:* And again, *I know Lord thy Judgments are right, and that of faithfulness thou hast afflicted me:* If *I* had been *less afflicted, I* had been *less blessed.*

Psal. 16. 7.

But now on the other side, when there is *no Interpreter* to accompany affliction, to shew unto man the meaning of the Almighty in his chastisements; when there is not a *divine sentence* in the lips of *Correction*; when the *Rod* is *dumb*, or the *creature* deaf, and cannot *hear the Rod, and Who hath appointed it*; it is much to be feared, the stroke is not the stroke of Gods children. O my Brethren, it is sad *when men come out of affliction the same they went in*; when affliction *leaves* them as it *found* them; as *ignorant* as *unhumbled*, as *unsensible of sin* as *bowelless* towards their suffering Brethren, as *worldly* as *proud*, as *impatient* as *unsavory*, as much *strangers to Christ* and their *own hearts*, as *regardless of Eternity*: In a word, as *fit for sin* as they were *before*: This,

A dumb rod is a great judgment.

I ſay, is exceeding ſad. And yet it is much ſadder, when it may be ſaid of a man, as once it was ſaid of *Ahaz*, *In the time of his diſtreſs he did treſpaſs yet more againſt the Lord:* 2 Chro. 28. 22 It was an aggravation of wickedneſs, concerning which we may ſay, as our Saviour of the Alabaſter box poured on his head; Where ever the Scripture ſhall be preached in the whole world, there ſhall alſo this which *this man* did be publiſhed; THIS IS THAT KING *AHAZ*. Surely it is a ſtanding monument of reproach and infamy unto him to all generations. Chriſtians, it is ſad and dangerous beyond all expreſſion, when affliction ſerveth but as a *gage* to give *vent* to the *pride* and *murmur*, the *atheiſm* and *enmity*, which is in mens ſpirits, againſt the Lord; when afflictions are but as oyl to irritate corruption, and make it blaze more fiercely; to continue in wonted ſins, againſt ſuch ſenſible and real proclamations to deſiſt, is profeſſed rebellion againſt God: an heavy inditement which the

Prophet bringeth against *Jerusalem*; *Thou hast stricken them, but they*
Jer. 5 3. *have not grieved; thou hast consumed them, but they have refused to receive instruction: they have made their faces harder then a rock, they have refused to return.* In such cases it is to be feared, the *cup of affliction* is a *vial of wrath*, and the *plagues* of this life nothing else but some previous drops of that storm of fire and brimstone wherein impertinent sinners shall be scorch'd and tormented for ever.

That Scripture speaks dreadfully to this purpose, *Jer.* 6. 28.

*They are all grievous Revolters, walking with slanders; they are all Corrupters: The bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain; for the wicked are not plucked away: Reprobate silver shall men call them, because the Lord hath rejected them.*

Isai. 1. 5. תוסיף סרח *additis defectionem.* *They are all grievous Revolters,*] *i. e.* as the Prophet *Isaiah* expounds it, *ye revolt more and more*; Hebr: *They encrease revolt, walking with slan-*

*slanders*; they do not only revolt, but *slander* those that reprove their revolting; *They hate him that reproveth in the gate:* they slander the *Prophets*, and their *words*; nay, *God* himself doth not escape the lash of their tongues: they say, *The way of the Lord is not equal*; when they should condemn their own ways, they censure Gods, *The way of the Lord is not equal. They are brass and iron,*] They would pass for silver and gold, a sincere and holy people, while they are a *degenerate* and *hypocritical* generation. *They are all Corrupters,*] *They have deeply corrupted themselves*; they have *corrupted all their doings*; *they have corrupted the Covenant of Levi*, &c. the *Worship*, the *Ordinances*, the *Truths* of God. *The bellows are burnt in the fire, i. e.* The *Lungs of the Prophets*, which have preach'd unto them in the Name of the Lord, rising up early, and lifting up their voyces like Trumpets, *to tell Israel their transgressions, and the house of Jacob their sins*, and stretching forth

Amos 5. 10

Ezek. 18.

Micah 9 9

Zeph. 3. 7.

Mal. 2. 8.

their hands unto them all the day long, they are ſpent. *The Lead is conſumed,*] *i. e.* All the melting judgments and chaſtiſements, which (as Lead is caſt into the furnace to make it the hotter) God added to the Miniſtry of the Prophets, to make the Word more operative, *they* will do no good. All this while *The Founder melteth in vain*] whether *God* the *Maſter-Founder*, or the Prophets, Gods *Co-founders*, or *fellow-workmen*, as the Apoſtle calls them; *they all melt in vain:* all their labor is loſt; neither Word nor Rod, neither Judgments nor Ordinances, can ſtir them; *they refuſe to receive correction*, they will not be *taught**. *The wicked are not plucked away:* They are *the ſame* that *ever* they were; the *ſwearer* is a ſwearer *ſtill*, and the *drunkard* is a drunkard *ſtill*, and the *unclean* perſon is unclean *ſtill: The vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſie, and to utter error againſt the Lord:* The *unjuſt* are unjuſt *ſtill*, and the

2 Cor. 6, 3

* Men will give God the hearing, but are reſolved on their own courſes.

Iſai. 32. 6.

*igno-*

*ignorant* are ignorant *ſtill*; nothing will better them, *wicked* they *are*, and wicked they *will be*. What follows? a formidable ſentence; *Reprobate ſilver ſhall men call them.*] They would be counted *ſilver*, but it is *reprobate ſilver*, *refuſe* ſilver, *droſs* rather then *pure metal*: and their hypocriſie ſhall be *made known* to all *men*; *Reprobate ſilver ſhall* MEN *call them*; and happy they, if it were but the cenſure of *miſtaking* men only, nay, but the *Searcher of hearts* hath no better thoughts of them: men do but call them ſo, becauſe God call'd them ſo firſt; *Reprobate ſilver ſhall men call them, becauſe the* LORD *hath* Rejected *them*: God hath *caſt* them *out* as the Founder caſts out his *droſs* to the *dunghill*, and they ſhall never ſtand among the *veſſels of honor*, in whom the Lord will be glorified. A fearful ſentence! the ſum whereof is this, That when Teaching goeth not along with Correction, when men come out of the furnace, and loſe nothing of their droſs, it

is a ſad *indicium* of a *reprobate ſpirit*, without timely and ſerious reflection, *nigh unto curſing. O conſider this, you that forget God and his chaſtiſements, leſt he tear you in pieces, and there be none to deliver.*

Pſal. 50. 22

5 *Branch of Informat.* They may be bleſſed whom the world judgeth miſerable.

A fifth branch of Information may be to teach us thus much, *ſc. That they may be bleſſed whom the world accounts miſerable:* The World judgeth meerly by outward appearances, and therefore may eaſily be miſtaken: They ſee the *chaſtiſement* which is upon the *fleſh*, and thence conclude a man *miſerable*; but they cannot diſcover that *divine teaching* which is upon the *ſpirit*, which truly rendereth him incomparably *bleſſed*. The men of the world are incompetent Judges of the eſtate and condition of Gods Children: The godly mans happineſs or miſery is not to be judged by the worlds ſenſe and feeling, but by his own; it lieth *inward* (ſave only ſo far as by the fruits it is diſcernable) and the worlds *faculty* of judging is only *outward*, made up of *ſenſe* and *reaſon*: there-

*Nemo aliorum ſenſu miſer eſt ſed ſuo.* Salv. de gub. Dei, lib. 1.

for:

fore said the Apostle, *The spiritual man judgeth all things, yet he himself is judged of no man:* that is, he is able to judg of the condition of the men of the world, but the men of the world are not able to judg of his condition, because it is above their faculty: The natural man *thinks* the spiritual man, *under affliction*, to be *miserable*; but the spiritual man *knows* the natural man, *in the midst of his greatest abundance and bravery*, to be *miserable indeed*. Therefore may the Saints in their troubles *think it*, with Saint *Paul*, *a very small thing to be judged of mans judgment:* This is but * *mans day* of judging; so the word signifieth: Gods day is coming when things and persons shall be valued by another *census*, or *rate*. Christ *in his day* shall judg not *after the sight of the eyes, i.e.* not as things *appear* to sense and reason; nor *after the hearing of the ears, i.e.* according to the *report* of the world: *but with righteousness shall he judg; i.e.* He shall judg of things and persons as they *are*, and

1 Cor. 2, 15

1 Cor. 4 3.

* ὑπὸ ἀνθρωπίνης ἡμέρας, of mans day.

not

not as they *appear*. *Interim* this is also another comfort: *We have the mind of Christ*, 1 *Cor.* 2. last. *the judgment of Christ*, by vertue whereof we are enabled (*in our measure*) to judg of things and persons, as Christ himself judgeth.

Νοῦν Χριστοῦ.

6 *Branch of Informat.* To shew the wisdom, power, and goodness of God.

A sixth branch of Information: Is Chastisement a blessing when accompanied with Instruction? *See then, and admire, the Wisdom, Power and Goodness of God, who can make his people better by their sufferings?* Who knows how to fetch *oyl* out of the *Scorpion*, to extract *gold* out of *clay*? to draw the *richest wine* out of *gall and wormwood*? that can turn the greatest *evil* of the *body* to the greatest *good* of the *Soul*? the *Curse* it self into a *Blessing*? that can make the *withered rod of affliction* to *bud*, yea to *bring forth the peaceable fruits of righteousness to them that are exercised thereby*? Behold I shew you a *mystery*: *Sin brought Affliction* INTO *the world, and God makes* **Affliction to carry Sin* OUT *of the world.*

Isai. 27. 9. * *By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.*

*world.* Persecution is but the pruning Christs Vine, &c. The Almond tree is made fruitful by driving nails into it, letting out a noxious gum that hindereth the fruitfulness thereof. God never intended more good to his children, then when he seems to deal most severely with them. The very Heathen hath observed it to us: *God doth not love his children with a weak womanish affection,* but with *a strong masculine love,* and had rather they suffer hardship then perish: *Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.* God will rather *fetch* blood, then *lose a Soul*; break *Ephraims* bones, then suffer him *to go on in the frowardness of his heart: Destroy the flesh, that the spirit may be saved in the day of the Lord Jesus. We are chastened of the Lord, that we should not be condemned with the world:* His Discipline is made up of *severity* and *love*; he doth *chastise*, but he will *teach* also, that so his children may inherit *the blessing*: the discipline is

*Just. Martyr in Apol.*

*Patrium habet Deus adversus bonos viros animum & illos fortiter amat.* Sen. *Cur bonis viris mala accidant.*

1 Cor. 11. 32.

*Vicibus res dispositæ est; lugeamus itaque dum Ethnici gaudent; ut cum*

*cum lugere caperint, gaudeamus &c.* Tert. l. de spectac. c. 28.

is *sharp*, but the end is *sweet*. *Bless the Lord O my Soul, and all that is within me bless his holy Name: Bless the Lord O my Soul, and forget not all his benefits.*

7 *Branch of Informat.* Sufferings not dreadful, as Nature apprehends.

Seventhly, It shews us, *That a suffering condition is not so formidable a thing as flesh and blood doth represent it*: It is ignorance and unbelief which slandereth the Dispensations of God, and casteth reproach upon the Cross of Christ. *He that heard the words of God, which saw the Vision of the Almighty, having his eyes opened*, could by way of holy triumph ask this question *Why should I fear in the days of evil? q. d.* what is there in an afflicted estate so much to be dreaded? let any man shew me a reason, and I will give way to fear and despondency. And that is more observable which follows; *When the iniquity of my heels shall compass me about*: This is an addition of the greatest weight and wonder imaginable: the meaning is, when my *transgressions* pursue me so close, that they even tread upon my heels

Psal. 49. 5.

as

as it were; when *ſin it ſelf* hath brought me into the *ſnare*, when God is *correcting* me for my *iniquities*: why truly (Chriſtians) that's the thing which a child of God doth moſt of all tremble at, to conſider that he hath *ſin'd* himſelf into a ſuffering condition. In ſufferings purely *Evangelical*, viz. *perſecution for righteouſneſs ſake*, a gracious heart can ſee (many times) more cauſe of rejoycing then of perplexity, and look upon them as a *gift* rather then an *impoſition*: but afflictions and miſeries, which *ſin brings* upon a man, ſeem to be *judicial* and *penal*, and carry a face of *wrath* rather then of *love*: I, but obſerve it, even in *theſe* the *Pſalmiſt* can ſee no juſt cauſe of fear; *Wherefore ſhould I fear in the days of evil, when the iniquity of my heels ſhall compaſs me about?* See, when ſin and ſorrows beſiege him on every ſide he is *fearleſs*, and knows no reaſon to the contrary, unleſs any one can tell him what it is: How ſo? ſurely upon the ſame account in my Text, becauſe *David* had

1 Pet. 4 13 16
Phil. 1, 29.

had a God that could *teach* as well as *chastise*; and therefore, though *sin* were as *poyson* in his *cup of affliction*, yet *divine teaching* could *antidote* that poyson, and turn it into a *cup of blessing* unto him: *Thy rod*
Psal. 23 4 *and thy staff comfort me.*

O that the children of God *in* affliction, or *entering upon* sufferings, would sit down and dwell upon this Consideration, The *fruit* and *advantage* which God knoweth how to bring out of all their *sorrows*, even *the peaceable fruits of righteousness*: This would keep them from uncomely despondencies, and dejections of spirit: *For this*
2 Cor. 4. 16, 18 *cause we faint not*, (saith the Apostle;) for what cause? *While we look not at the things which are seen, but at the things which are not seen*; that is to say, not at the *visible sufferings*, but at the *invisible fruit* and *advantage* of our sufferings: This *holds up head*, and *keeps up heart*; and maketh the Soul not only to be *patient*, but to *glory in tribulation*: *Knowing that tribu-*

*tribulation worketh patience, and patience experience, and experience hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which dwelleth in us.* This is the way to counterpoiſe the temptation; and in the conflict between the *fleſh* and the *ſpirit*, to come in to the ſuccor of the better part. Rom. 5. 3, 4, 5

*Periculâ non reſpicit Martyr, coronas reſpicit.* Baſil ad 40 Martyr.

Eightly, *It ſhews us the reaſon why God doth keep ſome of his people ſo long under the Diſcipline of the Rod.* Truly God doth not only *bring* his children into the School of Affliction, but many times *keeps* them *long* there: *The rod of the wicked* indeed *ſhall not* (ALWAYS) *reſt on the back of the righteous:* I, but it may *lie long*, for *months*, for *years*, for *many years* together; ſeventy years were the Jews in the *houſe of Correction* at *Babylon*; *four hundred years* in the *brick-kils of Egypt*: Story and experience will ſerve in inſtances without number. Hence you have the people of God ſo often at their *How-longs* in Scrip-

8 Branch of Informat. Why we ſtay ſo long under affliction.

Pſa. 125. 3.

Scripture: *Psal.* 6. 3. *But thou O Lord,* HOVV LONG? *Psal.* 13. 1, 2. HOVV LONG *wilt thou forget me O Lord for ever?* HOVV LONG *wilt thou hide thy face from me?* HOVV LONG *shall I take counsel in my Soul?* HOVV LONG *shall mine Enemy be exalted over me?* In this *Psalm* where my Text is, HOVV LONG *shall the wicked,* HOVV LONG *shall the wicked triumph?* twice *How long,* before he can vent his complaint; and yet again the third time, HOVV LONG *shall they utter and speak hard things?* HOVV LONG, cries *Jeremiah, shall I see the standard, and hear the sound of the trumpet?* and *Zechariah, O Lord of Hoasts,* HOVV LONG *wilt thou not have mercy on Jerusalem, and on the Cities of Judah?* The Souls under the Altar, *Revel.* 6. 10. *cry with a loud voyce, i. e.* in much anguish and agony, HOVV LONG *O Lord, holy and true, dost thou not avenge our blood on them that dwell on the Earth?* Verily God doth keep

Jer. 4 21,

Zech. 1. 12

keep his people (ſometimes) *ſo long* under their preſſures, that they begin at length even to give themſelves up to *deſpair*, and to conclude they ſhall *never ſee* deliverance. Thus you find not only the common multitude of the *Jews* in the *Babylonian* captivity, concluding deſperately, *Our bones are dryed, our hope is loſt, we are cut off for our parts*; *dry bones* may as well *live*, as our captivity have an *end*: but even the Prophet *Jeremiah* himſelf (whether in his own perſon, or in the name of the whole Church (I know not) poſſibly both,) *They have cut off my life in the Dungeon, and caſt a ſtone upon me*: He ſeems to himſelf to be in the condition of a man that is *dead* and *buried*, and the *grave-ſtone rould* to the mouth of the Sepulchre: a Metaphor expreſſing an *hopeleſs* and *deſperate* condition: yea hence it is; that when deliverance is *nigh*, they cannot believe it, though a *Prophet of God*, or an *Angel from Heaven*, ſhould report it: *Thou ſhalt ariſe, and have mercy upon Zion*; Lam 3 53

for

*for the time to favor her, yea the set-time is come,* sings the Prophet *Daniel*, or some other that lived near the expiration of the seventy years captivity; and yet in the mean time the *Jews* reply as before, *Our bones are dryed, our hope is lost, we are cut off for our parts: q. d.* tell not us of Gods arising, &c. we shall never see *Sion* again, we are but dead men: Observe it by the way, They that would not believe *the Captivity* while it was in the *threatening*, *Hab.* 1. 5. would not believe *deliverance* when it was in the *promise*; A just Judgment upon them, that they that *would* not believe God *threatening*, *should* not believe God promising. But that's not all; Deliverance was so incredible after so long a captivity, that they could not believe it *when they saw* it: *When*
Psa. 126. 1 *the Lord turned again the captivity of Zion, we were like them that dream:* They knew not (as it fared with *Peter*, half awake, and half asleep, *Acts* 12. 9.) whether *it was true*, or whether they *saw a vision only:*

*only:* Is this a *real deliverance?* or are we in *a dream* only? Our Saviour tells us, that *When the Son of man shall come, (i.e.* with particular deliverances to his Church) *he shall not find faith on the Earth:* there will not be faith enough in the people of God to believe it, by reason of the long pressures and persecutions that have been upon them. Luk. 18.8.

Now I say, what is the reason that God suffers affliction to lie so long upon the backs of his children? Truly one Reason is, because they have *lived long in sin; they* have been *long a sinning,* and therefore *God* is *long a correcting:* God puts them to THEIR *How-longs*, because they have put God to HIS *How-longs. Exod.*6. 28. HOVV LONG *refuse ye to keep my Commandments, and my Laws?* HOVV LONG *will this people provoke me? and* HOVV LONG *will it be ere they believe? Jer.*4.14. HOVV LONG *shall thy vain thoughts lodg within thee? Hosea* 8.5. HOVV LONG *will it be ere they attain to innocency*

*cency? &c.* And truly if they have made God complain of THEIR *How-longs*, no wonder if God make them complain of HIS *How-longs*. But then again, another and the main reason is, because *the work is not yet done; they do not receive Instruction by their Correction*, else affliction would quickly cease. God giveth not a *blow*, he draws not a *drop* of *blood*, more then needs; *For a season, if* NEED *be, ye are in heavineſs*: if there be *heavineſs*, there is *need* of it; and if heavineſs *continue long*, there is *need* of it. It is not to gratifie their Enemies that God keeps them ſo long under their laſh, but to *teach them*; not that *God afflicts willingly, &c.* but that he may *do them good in their latter end*; that by the *Rod of Correction* he may drive out *that folly* which is in their hearts: And when that is done, then they ſhall ſtay no longer for their deliverance; then God opens the priſon doors, and throws the rod into the fire; and infinite mercy it is, that they are *not delivered* till they are

1 Pet. 1. 6.

*bet-*

*bettered*; that God will not cease *chastening* till they are willing to cease *sinning*; saying, *I have born affliction, I will offend no more: that which I see not, teach thou me; and if I have done wickedly, I will do so no more.*

Ninthly, Take notice from hence, what *unteachable creatures* we are by *nature*, who will not set our hearts to receive *Instruction* till we be *whipt* to it by the *rod* of *correction*, and hardly then neither: unless God multiply stripes, it is not multiplying of *precepts* that will do us good; there must be *stripe* upon *stripe*, and *affliction* upon *affliction*, as well as *line upon line*, and *precept upon precept*, or else it is in vain: we are so brutish, with *Ephraim*, that we make God spend his rods upon us; and when all is done, *God must turn us* by main strength, or else *our folly will not depart from us.* This is a *lamentation*, and should be for a *lamentation*: We would say, that were a very bad child that will be taught no longer then the rod

9 *Branch of Informat.* How unteachable we are by nature.

rod is upon his back! such are we; we are so indocible that we put God to it, as it were to study what methods and courses to take with us. Jer. 9. 7. *How shall I do for the Daughter of my people? I will melt them and try them, &c.* Well, let us *judg our selves*, and *justifie God.*

10 Branch of Inform. How much good hearts love Instruction.

Tenthly, and lastly, It sheweth us on the contrary, *How much gracious hearts are in love with the Word,* for the improvement of their spiritual knowledg wherein, they can put such an estimate upon their sufferings, and account *that* their *blessing* which other men call their *misery*: BLESSED *is the man whom thou chastenest and teachest.* The *Psalmist* in another place speaketh very warmly to this purpose; *It* Ps. 119, 71 *is good for me that I have been afflicted*: why? *that I might learn thy Statutes:* He loveth the *Word* so dearly, that for the Words sake he is in love with *affliction*: The whip, the rod, the prison, the wilderness, any thing is precious that brings Instruction with it. Carnal people can be

be content to *dye* in their *ignorance*, so they might *dye* in their *nest*; whereas gracious hearts think not much to go to School to a *Bridewel*; and even while the blood is running down the back, can say, *it is good*, because they are *taught* by it. O the different account that Grace and Nature make of the same Dispensation! It is proud disdain to scorn to be taught by the lowest of Gods Ushers: The treasure is precious, though in an earthen vessel: There is none too old, none too wise, none too high, to be put into the meanest School on this side Heaven.

*Vilis sæpe cadus nobile nectar habet.*

I have done with the Use of Information: I come now in the second place to the Use of *Exhortation*.

*Use Exhor.*

And it is to four sorts of People.

1. *Such as are yet free from sufferings.*
2. *Such as are under sufferings.*
3. *Such as are come out of a suffering condition.*
4. *Parents, in reference to their children.*

1 *Branch of Exhortat.* To them that are free from sufferings.

The first branch of *Exhortation* is to such as through the patience and forbearance of God are yet *free from chastisement* and affliction; *The Candle of the Almighty doth shine in their Tabernacle,* and they *wash their steps in butter, &c.* Why now, would ye prevent chastisement and keep off the strokes of divine displeasure from your selves or families? Let me commend unto you

A twofold *Caution* from this Doctrine:

1. *Study these Lessons well while ye are in the School of the Word.*

2. *Labor to be instructed by the chastisements and afflictions which you see upon other men.*

1 *Caution,* To prevent affliction, labor to profit by the Word.

First, If you would prevent chastisement, *Study these and the like Lessons well, while ye are under the Teachings of the Word:* Therefore doth God send us into the School of affliction, because we have been *non-proficients* in the School of the Gospel: because we will *not hear the Word,* we force God to turn us over to a severer Discipline, and to have

our

our *ears bored* with affliction, and then saith God, now *hear the Rod, and who hath appointed it.* O my beloved, labor, I beseech you, to profit much *by the Teachings of Jesus Christ in the Gospel:* set your hearts to all the Truths and Counsels of God revealed to you therein. The Gospel is the *model* or *platform of sound words*, able to make you *sound Christians, wise to Salvation:* O *let your profiting be made known to all men.* In special, set your hearts to those *Instructions* or *Lessons* propounded in the Doctrinal part of this Subject; for the neglect whereof God is fain to send his people into captivity, that there he may teach them with the *briars and thorns of the wilderness.* In particular,

ὑποτύπωσις ὑγιαινόντων λόγων. 2 Tim. 1. 13

1. Learn, in the time of your peace and tranquillity, *to lay to heart* the sufferings of the rest of your brethren that are in the world. *Remember them that are in bonds, as bound with them:* Think of them that are in prison, *whose feet are hurt in the stocks, and the irons do*

Heb. 3. 13.

*enter into their Soul,* with the very ſame affection and affliction of ſpirit, as if you your ſelves lay bound in chains by them in the ſame dungeon; put your Souls in their Souls ſteads: and content not your ſelves with thoſe *looſe,* and *fruitleſs,* and *tranſient glances,* which ſuch that are *at eaſe in Sion* do uſually caſt upon men in miſery; a cold *Lord have mercy on them,* and there's an end: Remember them that are in bonds, *as bound with them*; and that you may know you are not to confine your compaſſion to *priſoners* onely, it follows, *And them that ſuffer adverſity, &c.* Learn to ſympathize with all the people of God under *any adverſity whatſoever*; hide not your eyes, and ſhut not up your bowels of compaſſion, from any that are in a ſuffering condition; and that upon this account, *As being your ſelves in the body:* If the *duty* reſpect thy *brother,* the *motive* reſpects *thy ſelf; thou art yet in the body:* and while you remain in the fleſh, you cannot promiſe your

*Be thou warmed and filled,* Jam. 2 16.

ſelves

selves one hours exemption from troubles; but are exposed to the same common calamities which attend a state of mortality. As it is an *argument of comfort* to them that are in affliction, that their temptations and tryals are *common to men*; God doth not *single* them out to encounter with *unparalleld* affliction: So on the other side it is an *incentive to compassion* to them that are free, to consider that they are liable to the *same* temptations; and therefore should measure out the *same compassions* to their suffering brethren, that they would expect in the *same tryals*; not knowing how soon the *cup* of *trembling* may be put into their own hand: to be sure, *insensibleness* of other mens miseries will hasten it: *They put far away the evil day*; *they lie upon beds of Ivory, &c. eat Lambs out of the flock, and Calves out of the stall, &c. drink Wine in bowls, &c. i. e.* they give themselves up to all manner of sensuality, and thereby drown the sense of their brethrens miseries; *they are not grie-*

1 Cor. 10. 13

Amos 6. 3, 4, 5, 6.

*ved for the afflictions of Joseph:* they lay not the affliction of the Church to heart, it never cost them an hours sleep, they abate nothing of all their sensual excesses; they never turn aside to shed one tear over *bleeding Sion* in secret: what follows? why, saith God, *Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed:* as if God should have said, As I live, because you have not pitied your brethren in captivity, you your selves shall be led away captive, and the *next turn* shall be *yours*; and there you shall learn by *experience*, what it is to be plundred, and what it is to lie in chains; what it is to have cruel Taskmasters set over you, what it is to want bread; you shall *banquet it no more:* you shall feel by *sense* what you would not feel by *sympathy*. And therefore, Christians, set your hearts to the afflictions of the Church and people of God; it is the great duty which the times call for; and I am afraid

Verse 7.

afraid God is now visiting *England* and *London* for the neglect of this duty: *We are verily guilty concerning our brethren,* in *Germany,* in *Ireland,* in *England,* and *Scotland,* &c. *in that we saw the anguish of their Souls, when they besought us, and we would not hear; therefore is this distress come upon us:* We have not grieved their sorrows, nor wept their tears, nor sigh'd their groans, nor bled their blood; and therefore may fear, left God should say unto us also, even unto us, *With the next that go into captivity, they shall go into captivity;* with the next that are plundered and spoyled, *London* shall be plunder'd and spoyl'd; with the next that shall be impriſon'd, you shall be taken priſoners; with the next that shall be slain with the sword, you shall be slain with the sword; your wives shall be made widows, and your children shall be made fatherleſs, and your dwellings shall caſt you out, and be left deſolate: And therefore let us look to it, and *know in this our*

*day the things of our peace, before they be hid from our eyes:* Shew compassion, that you may not *need* compassion, or if you *need* it, you may *find* it.

In like manner set your hearts to the other Lessons which God teacheth by his chastisements.

*Prize Creature-comforts more, and surfeit upon them less:* be more *thankful*, and less *sensual:* especially prize a *Gospel* while ye have a Gospel; prize it by its *Worth*, that
Amos 8.11 you may not prize it by the *Want*; prize it that you may *keep* it, lest you prize it one day when you cannot *recover* it: that's a dreadful word,
Hosea 5.6 *They shall go with their flocks and with their herds to seek the Lord, but they* Shall not FIND Him: *And I*
Amos 8.11 *will send a famine, not of bread, nor a thirst of water, but of hearing the Word of the Lord,* &c. *and they shall*
Verse 12. *run to and fro, to seek the Word of the Lord, and* Shall not FIND IT.

Study *self-denyal, meekness of spirit; labor to discover the hidden corruptions of your own hearts;* be still

still digging in that *dunghill*, you will find it a bottomless pit: *The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart.* Oh, entreat the Lord to discover your hearts to you. Jer. 17. 9.

*Study Scripture-evidence for your interest in Christ*; rest not in any evidence, which you will not venture your Souls upon, if you were to dye this moment.

*Labor to maintain sweet communion with God*; to be able to say with the Apostle, and to say *truly*, *Our communion is with the Father, and with his Son Jesus Christ:* Make God your *choyce*, and not your *necessity*; and labor to maintain such *constant converse* with him, that when you dye, you may change your *place* only, but not your *company*. 1 Joh. 1. 3.

*Live up in the exercise of your grace: add to your faith vertue, to vertue knowledg, and to knowledg temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness* 2 Pet. 1. 5, 6.

*charity:* Be adding one grace to another, and one degree of grace to another, and one exercise of grace to another exercise of grace, that you may not put God to add affliction to affliction, and sorrow to sorrow: while others are adding sin to sin, *drunkenness* to *thirst*, do you add grace to grace: *Be stedfast and unmovable, always abounding in the work of the Lord,* &c.

Job 22.21. *Acquaint your selves with God, and good shall come thereby.* Study to know God more, and love him better: *This is Life eternal,* &c. *Joh.*17.3. *Then shall we know, if we follow on to know the Lord.*

Hosea 6.3

*Mind, I beseech you,* while you are in your strength and peace, that *one thing necessary:* there is but *one thing necessary*; there be many *may-be's*, but one *must-be*: O take heed of industrious folly, and dispirit not your selves in the pursuit of trifles; *mind your work.*

Hot age.

*Redeem the time, the days are evil:* O that Christians would study the *worth of time*; value a day; say of

of every HOUR, yea of every *moment, This is* TIME: even the filings of time are precious. Redeem time while you *have* it: redeem time while time may *do you good: Evil days are coming, wherein you will say, I have no pleasure in them.* Yea, *the days are evil*; evil *with sin*, evil with *sorrow*: redeem the time *to do good*, to *receive good*, that neither you may be the worse for the times, nor the times for you: Happy shall that man be call'd, who contributeth not *to* the heap of the God-provoking abominations, nor receiveth impressions *from* the hypocrisie and prevarication of the present generation.

*Study the sufferings of Jesus Christ:* Resolve, with *Paul*, *to know nothing but Jesus Christ, and him crucified:* A due contemplation of the Cross will *heighten Christs* Love, and *lessen* your own *sufferings.*

And *labor to get your conversation in Heaven, Looking for, and hastening to,* or as the word signifies, * hasting, *the coming of Christ:* Say, *Come Lord Jesus, come quickly.*

* 2 Pet 3. 12. σπεύδοντας τὴν παρουσίαν,

In &c.

In a word, brethren, study, and study throughly, the { *Sinfulness of Sin.* / *Emptiness of the Creature.* / *Fulness of Christ.* }

And in all these, and the like *Lessons*, labor for an { *Inward* / *Convincing* / *Experimental* / *Powerful* / *Sweet* / *Abiding* } Teaching.

Content not your selves, Christians, with a *general*, *slight*, *superficial*, *unsavory*, *powerless*, *flitting* Knowledg: rest not in *notions*; be not satisfied with *expressions* without *impressions*; nor with impressions, that are not *abiding* impressions; that are like figures written in the sand: this is the ruine of Professors. Those Professors, their names shall be written in the dust, who write divine instructions in the dust: at least, if God have a mind to do you good, expect that he should send you into the *house of Correction*, and there *teach* you with *scourges*, and *write* his *Instructions* in your *blood*.

And therefore if you would pre-

vent

vent ſo ſevere a Diſcipline, oh improve your time well in the School of the Word; *While you have the light, walk in the light, leſt darkneſs come upon you:* while you ſit under the Teachings of the Goſpel, labor to get *knowledg anſwerable to the means*, and *grace anſwerable to your knowledg*. Thus much for the firſt Caution. John 3.35

I come now to the *ſecond Caution.* 2 *Caution*, Labor to profit by *other mens* ſufferings.

If you would prevent affliction, *Labor to be inſtructed by the chaſtiſements which you ſee upon other men.* God deals with his children, as Tutors do with the children of Princes, *whip them upon ſtrangers backs*. Thus God ſcourged *Iſrael* upon the back of the Nations round about: *Zeph.* 3.6. *I have cut off the Nations, their towers are deſolate, I made their ſtreets waſte that none paſſeth by, their Cities are deſtroyed, ſo that there is no man, that there is none inhabitant:* SHORT WORK! But their *puniſhment* was Iſraels *Caution*; *I ſaid, Surely thou wilt* Zeph. 3.6.

*wilt fear me, thou wilt receive instruction:* The Worlds *judgments* are the Churches *instructions*, and God lookt that his people ſhould have made that *uſe* of this *practical doctrine*; *I ſaid, Surely thou wilt fear me, thou wilt receive inſtructions:* God had gracious ends in this diſpenſation; his *ſeverity* to ſtrangers, was his *tender mercies* towards *Iſrael*; he ſpared not the *Nations*, that he might have ſpared
Verſe 7. *them, ſo their dwellings ſhould not be cut off:* God *cut off the Nations*, verſ. 6. that he might *not cut of Iſrael*; *Behold* (as the Apoſtle ſaith in another caſe, *Rom.* 11. 22.) *the goodneſs and ſeverity of God*; ſeverity to the Nations, but goodneſs towards *Iſrael*, *had they continued in his goodneſs*, had they received *inſtruction* by their neighbors *deſtruction*. And as God puniſht *Iſrael* upon the *Nations backs*, ſo God puniſht *Judah* upon *Iſraels back: Go ye now to my place in Shi-*
Jer. 7. 12. *loh, and ſee what I did to it, for the wickednes of my people Iſrael. Iſraels*

*cha-*

*chastisements* should have bin *Jerusalems teachings*, and by *their stripes she should have been healed*; for the neglect whereof God is highly displeased, and speaks concerning *this* in a very angry dialect; *And I saw when for all the causes whereby back-sliding Israel had committed adultery, I had put her away, & given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the Harlot also.* Jer. 3. 8. God took it ill, that *Jerusalem* should *slight* the kindness of such a *Caution*, and *despise* the counsel which was written to her in her *sisters blood*; q. d. I would have made *Jerusalem* wise by *Samaria's* harms, and taught her by a Rod which she only *saw*: but she *feared not*; she hardened her heart through *unbelief*, and either *would not* understand the *Caution*, or *dared me* to my face to do my worst, while by her shameless whoredoms she went on to provoke me to jealousie. This hasteneth that Judgment upon her self which she despised on others:

*Judah*

*Judah* must *feel* Israels *rod*, because she would not *hear* it: As *Israel* must *suffer* those Judgments on the Nations which she would not *improve*; by those very Nations by whom she would not be *instructed*, she must be *destroyed*, Zeph. 3. 8. So *Judah* must *feel* what she *feared not* at a distance; she that would not tremble at her sisters divorce, must suffer divorce her self, and *be judged as women that break wedlock*, &c. Ezek. 16. 38. *And bear her own shame for her sins that she had committed more abominable then they*, vers. 52.

Beloved Christians, if we would prevent the like *severity*, let us take heed of the like *security*: God hath been a long time scourging *England* upon *Germanies* back, and upon *Irelands* back, and upon *Scotlands* back; God hath for these many years scourged *London* on the back of all the *Cities* and *Counties* round about; and God doth dayly scourge every one of us in particular upon the back of our suffering bre-

brethren, in divers kinds; his design is, that *We should fear him, that We should receive instruction:* If we altogether fail his expectation, we may fear that the same rods are preparing for our backs wherewith they have bled, yea that their *rods* shall be turned into *scorpions* to us; we sin *worse* then others, when we sin those very sins *for which* others have been punisht *before our faces*, and add *contempt* to their *transgressions*; and how just will it be with God, if as we aggravate their sins, so He aggravate upon us their plagues; we that would not be bettered by Gods *warning pieces*, should be destroyed by Gods *murdering pieces*; that we that would not *see* and *learn*, should *feel* and *perish*; even particular *judgments* should be our *documents*: *Remember Lots Wife*; her *pillar of salt* should *season* our *hearts*, that *When the judgments of God are abroad in the Earth, We that are the inhabitants*, not *of the Earth* only, but of *Sion* also, may learn

*Nocumenta documenta.*

learn *Righteousness.* Even those judgments which the *Magistrate* doth execute by Gods appointment, are chiefly for *caution* to standers by, Deut. 13. 11 *that others may hear and fear, and do no more any such wickedness,* &c. How much more those judgments which the *Lord himself* doth execute? *vid. Psa.* 64. 7, 8, 9. 2 *Pet.* 2. 6. When the father is correcting one child, the whole family should fear * Jer. 7. 12. and tremble. **Go to my place in Shiloh,* saith God to the Jews, *and see what I did to it for the wickedness of my people Israel.* If we would *learn* by other mens sufferings, we should *prevent* our own: This is the way to prevent sufferings. The Lord make us wise to Salvation.

2 *Branch of Exhortat.* To such as are under affliction;

I come to the second branch of Exhortation, *&c.*

To such as yet lie under affliction, and the chastisements of the Almighty.

Take notice of Gods design.

*Take notice*, O thou afflicted Soul, *what Gods design* is in afflicting of thee, and *make it thy design*, namely, that thou mayst be *taught*, that cor-

correction may be turn'd into instruction; *hear the rod, and who hath appointed it.* It is the great mistake and folly of men, that they make more haste to get their afflictions removed then sanctified: *The captive exile hasteneth that he may be loosed, and that he should not dye in the pit,* &c. *q. d.* men would fain break prison, or leap out at the *window*, before God open the *door*: But this their way is their folly: so the following words imply; *But I am the Lord thy God that divided the Sea, whose waves roared, the Lord of Hosts is his Name*; q.d. 'Men would 'fain be delivered, but they take not 'the right course: Deliverance be- 'longs unto me, *I am the Lord thy* 'God that divided the Sea, and made 'it a way for my ransomed to pass 'over, and that when it was most 'tempestuous, *when the waves* 'thereof roared: When I will deli- 'ver, no *obstruction* can stand in the 'way; and yet *Israel* now in cap- 'tivity will not look to me: I am 'the *Lord of Hosts*, that have all the 'Armies Verse 15.

'Armies of Heaven and Earth at com-
'mand; and yet when they are be-
'sieged with troubles and dangers, I
'cannot hear from them, they run to
'the creature, and neglect God; or
'if they cry to me in their distresses,
'it is for *deliverance* only, but not
'for *teaching*, though *I have put*
'*my words in thy mouth*, verse 16.
'that is, I have given them my *Laws*
'and *Statutes*, wherein I have made
'known my design in affliction, why
'I send them into captivity, namely,
'that there I might TEACH
'THEM; that *I might humble*
'*them, and prove them, and make*
'*them know what is in their heart.*
'This is the shortest way to deliver-
'ance, and in this path if they had
'trod, *I would have planted the*
'*Heavens, and layd the foundations*
'*of the Earth*, vers. 16. even the
'NEVV HEAVENS & the NEVV
'EARTH of *Jerusalems* Restorati-
'on, *and say to Sion, Thou art my*
'*people*, in the same verse. This is
Gods method wherein he will own
his people, and wherein if they meet
him,

him, they shall not stay long for their deliverance.

And therefore be wise, *O thou afflicted, tossed with tempest, and not comforted*; be *instructed*, lest Gods Soul depart from thee; make more haste to be *taught*, then to be *delivered*; and chuse rather to have thy affliction *sanctified*, then *removed*. Isai. 54. 11

Consider,

1. That this is Gods design, that he might teach thee by his chastisements, and if thou crossest Gods design, God will cross thy design; if thou wilt not let God have his end in *instruction*, he will not let thee have thy end in *enlargement*: The only way to *retard* deliverance, is to make *too much haste* to be delivered; and *he that beleeveth will not make haste*. 1. If we cross Gods project, God will cross ours.

2. Consider, That bare deliverance is not *the Blessing*: I told you before, that deliverance alone is but the fruit of *common bounty*; Ile tell you more now: Deliverance alone may be the fruit of the *Curse*, a man may be delivered in *wrath*, and not in *love*; deliver- 2. Deliverance is not the Blessing.

liverance from one affliction may but make way for another, for a *greater*; Affliction may return, like the unclean spirit, with seven more worse then it self: So God threatens an unteachable people; *If by these things ye will not be reformed, but will walk contrary to me,* cross my design in my chastisements, *then will*
Levit. 26. 23, 24. *I walk contrary to you,* I will cross your design, and in stead of deliverance, *I will punish you yet seven times more for your sins.* The *blessing* of correction is *instruction: O let not God go till he bless thee.* It is a sad thing to have *affliction,* but not the *blessing* of affliction; to feel the *wood* of the Cross, but not the *good* of the Cross; to taste the *bitter root,* but not the *sweet fruit* of a suffering condition; the *Curse,* but not the *Cordial.* Truly in such a case one affliction may not only make way for *another,* for *more,* for *greater*; but affliction here may make way for *damnation* hereafter; and as one saith wittily, —— by all the fire of affliction in this world, a man

man may be but *perboild for Hell.* And therefore mind instruction, study the *Lessons* of a suffering condition, *ut sup:* and be importunate for nothing so much as *to be taught of God*; and to be taught not with a *common* teaching, but that *special, Covenant, saving* teaching, which *changeth* the Soul into the *nature* of the Truth, and makes it *holy* as it is holy, and *pure* as it is pure, and *heavenly* as it is heavenly: *He for our profit, that we might be partakers of his holiness.* Heb 12.10

Third Branch of Exhortation, *To them that are come out of affliction and fiery tryals: Sit down,* Christian, and *reflect upon thy self,* turn in upon thine own heart, examine thy self; *Have teachings accompanied chastisements? hath the rod budded?* cast up thy accounts: What hast thou learn'd in the School of Affliction? Not to go over the *larger Catechism* of those twenty *Lessons* again, view the *abbreviate*; Hath God discovered to thee the *sinfulness of sin,* the *emptiness of the* 3 *Branch of Exhortat.* To such as are come forth of affliction.

*crea-*

* *Fornicatur anima quæ avertitur ab te & quærit extra te ea quæ pura & liquida non invenit nisi cum redit ad te.* Aug. Conf. l. 2. c. 5.

*creature*, the *fulneſs of Chriſt?* Is no evil like to the evil of ſin? *no *good* like to *Jeſus Chriſt?* Is the world become an empty *vanity*, a *mockery*, a *nothing* in thine eyes? Canſt thou ſay, *It is good I have been afflicted?* and canſt thou point out that good, and ſay, *This I had*, this I have got by my ſufferings; *I* know *divine Truth* more *inwardly*, more *clearly*, more *experimentally*, more *powerfully*, more *ſweetly*, then ever; it hath a more *abiding impreſſion* upon my heart? I would ſpeak a word,

1. To them that can evidence theſe teachings to their own Souls.
2. To them that cannot.

Firſt, To thoſe who through grace do find the fruit of affliction in the ſavory and ſaving teachings of God upon their hearts; let me by way of Exhortation commend a threefold duty to you.

Three duties.

1. Study to be thankful.
2. Labor to preſerve the teachings of God upon thy ſpirit.

3. Learn

3. Learn to pray for them that are afflicted, and what to pray.

1 Duty, Thankfulness. The priviledges of being *taught* as well as *corrected*.

First, *Study to be thankful:* Hath God *taught* thee as well as *chastised* thee? O say with *David*, *What shall I render to the Lord?* For consider how great things God hath done for thy Soul.

1. It is more better then deliverance.

1. God hath done more for thee, then *if he had never brought thee into affliction and trouble*, or then if he had *brought thee out* the *same day* on which he sent thee *in:* if he had delivered thee upon the *first prayer* that ever thou madest in thine affliction, it had not been a comparable mercy to his *teachings* of thee by affliction: *Prevention* and *deliverance* may be in *wrath, ut sup:* but God never *teacheth* the Soul but it is in *love.*

2. It is a double, a multiplied mercy.

2. God hath doubled his mercy and loving-kindness to thee, he hath commanded *deliverance* and *instruction* too: a *twisted* mercy; yea, as *Deliverance* and *Instruction* were the return of *Prayer*, a *treble*, a

*multiplyed* mercy: which should greatly endear the heart to God, and make it sing with *David, I will love*
Psa.116 1 *the Lord, because he hath heard the voyce of my Supplication:* Upon the return of prayer in a single deliverance, God expects the return of praise; *Call upon me in the day of*
Psa.50 15 *trouble, I will deliver thee, and thou shalt glorifie me*; how much more when he *wreaths* and *twists* his mercies one in another? Double and treble and multiplyed mercy, calls for double and treble and multiplyed thankfulness; when God LOADS *us with mercy*, we should LOAD *him with our praises.*

3. A seal of adoption, 3. *Instruction* is the Seal of God, which set upon *Correction* doth seal up *Adoption* and *Sonship* to them that are exercised thereby: The *children of Affliction* are, by Divine Teaching, sealed up *the children of promise: If his children forsake my Law*, speaking of Christs spiritual Seed, *I will visit their transgression*
Psa.89.31 *with a rod, &c.* but *my loving kind-*
32, 33. *ness will I not take away: I will vi-*

*sit*

*sit them with the rod*, that is, I will *teach* them with the rod, it shall be *a rod of Instruction* to them, that is the *childrens portion*; *If his children forsake me, &c.* God deals with you as with sons. Behold, oh thou Christian Soul, God hath done that for thee in thy sufferings, which possibly he denyed thee in thy prosperity, given thee an *evidence of thy Sonship*; he hath made thy *suffering*-time thy *sealing*-time; and *hath allured thee and brought thee into the wilderness, and there hath spoken* COMFORTABLY *to thy heart*: Thy *Patmos* hath been thy *Paradise*, wherein he hath given thee his loves. Heb. 12. 7. Hos. 2. 14.

4. God hath consecrated thy *sufferings* by his *Teachings*: *Afflictions* have taken *Orders*, as it were, and stand no longer in the rank of *Ordinary Providences*, but serve now in the Order of *Gospel-Ordinances*, officiating in the holy garment of *Divine Promises*, and to the same Uses. What is the great end and design of the Promises? the Apostle tells us, 2 *Pet.* 1. 4. *There are given to us exceeding* 4. Sufferings are consecrated.

*ceeding great and precious Promiſes, that by them we ſhould be partakers of the divine nature,* i. e. of gracious diſpoſitions and qualities, which make the Soul reſemble God, holy as he is holy, &c. this is the end of Divine Promiſes and Ordinances; and mark, what the Apoſtle *Peter* affirms of the Promiſes, the very ſame doth the Apoſtle *Paul* affirm of Gods chaſtiſements, *He for our profit, that we might be* PARTAKERS *Of His* HOLINESS: See, by vertue of Divine Teaching, Afflictions advanc'd to the ſame degree and office with Goſpel *Ordinances and Promiſes*; ſo that what hinders, why we may not give thoſe titles of honor to Afflictions, which the Apoſtle here gives to thē Promiſes, and ſay, *There are given unto us exceeding great and precious Afflictions, that by them we might be partakers of the divine nature,* that is, *made partakers of his holineſs?* See, O thou afflicted Soul, by *teaching* God hath changed the very nature of affliction; He hath *turned thy water into wine*; a priſon,

Heb. 12. 10

To you it is GIVEN *not only to beleeve, but to ſuffer.* Phil. 1. 29.

son, a bed of sickness, into a *school*, into a *temple*, wherein he hath *taught thee* into his own *likeness*.

5. As God hath consecrated thy sufferings, so he hath *consecrated thee also by thy sufferings*. As it is said of Christ, *He made the Captain of our Salvation perfect through sufferings*: τελειῶσαι· he *consummated*, or *perfected*; Christ became a perfect Mediator by his *passion*; the Cross was the *complement* and *absolution* of his *Mediatory-office*; hence you hear him cry upon the Cross, τετέλεσται,* *It is finished*. And thus also may it be said of the members of Christ, *they are perfected by sufferings*: *Chastisement* being coupled with *teaching*, is the Consecration and Consummation of the Saints: *I fill up*, saith *Paul*, *that which is* Behind *of the afflictions of Christ in my flesh*; the *after-sufferings* of Christ. As Christ as a *Mediator*, so Christ as one *Body*, with his members, is *compleated by sufferings*; I *fill up* that which is behind: *Christ* is not *full* till all his members

5. The sufferer is consecrated. Heb. 2. 10.

Joh. 19 30

* *Transacta sunt omnia.*

Col. 1. 24. τὰ ὑστερήματα.

have had their measure of sufferings; *You have need of patience, that when you have done the will of God, you may inherit the Promises.* When we have *done* Gods will, *all is not done*; there is somewhat to be *suffered*, without which the Christian is not in a capacity to receive his inheritance; you have need of *patience*, &c. to carry you through the *suffering part* of your work, as well as the *doing*, that so being *perfect*, you may inherit the *Promises*.

Heb. 10. 36

6 Crown'd with the Blessing. He is blessed, *quia ejus ruditur ad beatitudinem.* Greg. Moral. in *Job* 5. 17.

Lastly, By adding Instruction to Correction, *God hath crown'd thee with the Blessing*: * *Blessed is the man whom thou chastenest and teachest*: God hath turn'd the *Crown of thorns* into a *Crown of gold*, and set it on thy head, and now brings thee forth *wearing this Crown*, and shews thee, as it were, to the world as a monument of *free-grace*, proclaiming before thee, *Thus shall it be done to the man whom God will honour.*

Well then, Christian, take up thy *quid retribuam?* sit down and consult

sult with thine own Soul, *what to render for so rich a mercy?* and behold, it is resolved to thy hand: *Psa.* 50. 15. *I will deliver thee, and* THOU SHALT GLORIFIE ME: Behold, God hath not only *delivered*, but *taught* thee, now therefore he expecteth *glory* from thee.

Glorifie God,

1. *With thy lips; I cryed to him with my lips, and he was* GLORIFIED *with my* TONGUE: Let the *lip of prayer* be turn'd into the *tongue of praise*; make your tongues your *glory*, by proclaiming *Gods glory*; be telling what great things God hath done for you; say with *David, Come and hear all ye that fear God, and I will tell you what he hath done for my Soul: Abundantly utter the memory of his great goodness, make his praise glorious.* Extol him in *Psalms* of Thanksgiving: *Sing unto the Lord, O ye Saints of his, give thanks at the remembrance of his holiness: He that offereth me praise,* GLORIFIETH ME.

Glorifie God, 1. With your lips.

Psa. 66. 15.

Psal. 30. 4

Psa. 50 23

2. *Glorifie God with thy life*, live his

2. With your lives.

his praise; hath God *taught thee?* If thou wouldst glorifie God, go and put all the Lessons which thou hast learned *into print*; *shew forth the graces of him that hath called thee out of darkness into his marvelous light*; print them in such a legible character, that who so *runs* may *read: Lip-praise* is good, but *life-praise* is better; *He that offers me praise glorifieth me, and to him that* ORDERETH HIS CONVERSATION ARIGHT *will I shew the Salvation of God:* It is good to *speak so, that men may see*; that standers by may be *Gods* witnesses and *yours*, that you are taught of God; and say, *Lo What hath God wrought?* how *holily*, and *humbly*, and *fruitfully*, and *self-denyingly* do these servants of God walk since they came out of *tribulation?* Live so, that you may take off the scandal of the Cross of Christ, and bring men into love with a suffering condition: *Let your light shine before men, that they may see your good works, and glorifie your Father which is in Heaven*; * that you

1 Pet. 2. 9. τὰ ἀρετὰς *the excellencies.*

Psa. 50. 23

*Loquere ut te videam.*

Mat. 5. 16.

* *Cœlum quoddam luci dissimis virtutum stellis ornatum.*

you may be a *little Heaven-ſparkling with bright ſtars of divine graces*, as it was ſaid of *Joſeph*.

3. Now God hath taught thee, *be thou ready to teach others*: It is a *debt* which thou oweſt to all thou converſeſt with; *When thou art converted, ſtrengthen thy Brethren.* Communicate what God hath taught thee to thy yoke-fellow, children, ſervants, friends, upon all ſeaſonable opportunities. Sanctified knowledg is *communicative*; *Freely thou haſt received, freely give.* * God never *lighted this candle, that it ſhould be put under the bed, or under the buſhel*; the bed of *pleaſure*, or the buſhel of *profit*; but that it may be put into the *candleſtick* of thy *converſation*, and ſo *ſhine before men, that they may ſee, and glorifie thy Father which is in Heaven.* This is *indeed* to glorifie God. And thus much for the firſt Duty. I come to the ſecond Duty; and that is,

3. Be ready to teach others.

* Mark. 4. 21.

*Labor to preſerve the teachings of God upon thy ſpirit.* Study how to maintain that ſweet gracious

2 Duty, To preſerve a good frame of ſpirit.

frame of heart into which God hath *taught* thee by affliction. It is the duty which Christians should practise as oft as they come from the *Word*, or any other *divine Ordinance*: When we come out of a *Sabbath*, we should sit down, and *observe with what frame of spirit God sends us away from the Ordinance*; If the Ordinance hath left no savory gracious impression upon the heart, to lie in the dust, and *mourn*, and commune with our own hearts, and *lament after God*: If there be an *Ordinance-frame*, we should rejoyce in it, *bless God* for it, and labor to *keep up* such a frame upon the heart till the next solemn approach to God. Christians, how much more should this be our care and study when we come out of Gods *furnace*, that solemn Ordinance of *Affliction*, to labor to maintain that *melting* frame of heart, that *warmth* and *heat*, that *life* and *vigor* which we have brought with us out of affliction. *Look to your selves, that ye*
2 John 3. *lose not those things which God hath*

*wrought*

*wrought in you.* To that end take a few *Means or Helps.*

Means to preserve a *good frame* of heart.

First, *Be often reading over the* LESSONS *which God hath taught you*; frequently *revive* the *remembrance* of them in your heads, and work the *impressions* of them upon your *hearts:* labor not only to *say them without book*, but indeed *to get them by heart.* I tell you Christians, you had need to take much pains with your selves, to keep the Teachings of God alive upon your spirits: For be sure of this, that you will find a great difference between your hearts yet under affliction, and when the affliction is taken off; and without infinite watchfulness your hearts will be too hard for you: *The heart is deceitful above all things, and desperately wicked.* Jer. 17. 9. There is much of a *Pharaoh*-like *disposition* in every man, very prone to *harden when the storm is over.* It is sad and wonderful to consider, how a corruption will lie as if it were *quite dead*, while *danger* and *death* are *before us*, and how *sun-*

1. Be often perusing your Lessons,

*denly*

*denly* and *powerfully* it will *revive*; and without special *take-heed*, *betray* the Soul, when the danger *is over*. That Caution which God by *Moſes* gave the *Iſraelites* in the wilderneſs, may make every wiſe Chriſtian to tremble: *I know their imaginations, which they go about* EVEN NOVV, BEFORE *I have brought them into the Land, which I ſware.* Their hearts were ſecretly projecting for their *luſts*, even while they were yet ſmarting under the *rod*: and in the *howling wilderneſs* they are forecaſting how to ſatisfie *ſenſe*, and ſerve their carnal *intereſts*, when they ſhould come into the *Land that flowed with milk and honey*. Poſſibly, theſe were not *downright reſolves*; but ſaith the Lord, *I know their imaginations*; O my Brethren, we ſhould harken to the whiſperings of Luſt in our own boſoms, and labor to ſuppreſs them; to crush the *Serpent* while it is in the *ſhell*; for if there be ſuch floatings of ſin in the imagination, while yet in *durance*, what projecting and contriv-

Deut. 31 21

trivements will there be in the heart when liberty and enlargement ſhall preſent *temptations* and *opportunities?* And therefore *keep we our hearts with all diligence*; or as the Hebrew phraſeth it, *of all keepings keep our hearts, for out of them come the iſſues of life*: and when the days of affliction and trouble are gone, work Truths, and Counſels received *frequently* and *fixedly* upon your Conſciences; that you may, like *good Scribes, inſtructed to the Kingdom of God, bring out of your treaſures things new and old*; and have always in a readineſs wherewith to oppoſe and check temptation, and may practiſe every *Leſſon* which God hath taught you, in the *ſeaſon* thereof.

Prov. 4. 23

Hic fons boni, & peccandi origo. Hieron.

Mat. 13. 52

Secondly, *Renew*, alſo, often upon your Souls, *the remembrance of the ſharpneſs and bitterneſs of the affliction*: it will be a notable corrective to *ſenſuality*, and give check to *ſinful exceſſes*. The *fleſh* will quickly grow *wanton* when it findeth *eaſe*; *Jeſurun*, when the neck

2 Help, Renew the remembrance of the affliction.

was

was got from under the yoke, quick-
Deut. 32. ly, *waxed fat, and kicked: They*
15. *soon forgat his works, they waited*
Psa. 106, 13 *not for his counsel, but lusted ex-*
*ceedingly*: WORKS and COUN-
SEL, CHASTISEMENTS and
TEACHINGS were quickly for-
gotten, when once the affliction was
over: They quickly forgot a *barren*
*wilderness*, in a Land that *flowed*
*with milk and honey*: *They waited*
*not for his Counsel*; they grew
weary of *Counsel*, when once free
from *Correction*; and chose rather
to walk by the dictate of their *own*
*lusts*, then of *Gods Laws*, till at
length God grew as weary (if I may
so say) of *counselling*, as they were
of being *counselled*; and *gave them*
*up to their own hearts lusts, to walk*
Psa. 81. 12 *in their own counsels*: That they
that would not *live* by *Gods coun-*
*sels*, should *perish* by *their own*.
And therefore, *you* that are come
out of the *house of bondage*, remem-
ber the sorrows of a suffering con-
dition; set not your heart so much
upon the *pleasure* of your present

*enlarge-*

*enlargement*, as upon the *bitterness* of your former *captivity*. The Church found great advantage in it, when returned from *Babylon*: *Remembering mine affliction and my misery, the wormwood and the gall*; Lam. 3. 19. *my Soul hath them* CONTINUALTY *in remembrance*: and what was the fruit of it? it follows, *And is humbled in me*: The meaning is this; The people of God among the Jews (that desired to keep close to God after their great deliverance) experienc'd a *serious* and *constant remembrance* of those *seventy years sufferings*, to be an excellent *preservative* to that *humble* and *gracious* frame of heart, which God wrought them into, in their captivity: And yet that is not all; As remembrance of affliction preserved *Humility*, so Humility strengthened *Faith*: *This I recall to mind, therefore have I* HOPE: *Tribulation wrought patience, and patience experience, and experience* HOPE, &c. Rom. 5. 3. By the kindly operation of the remembrance of former Dis-

Diſpenſations, ſhe began to conceive *good* HOPE *through grace*, that God had not chaſtened Her in *wrath*, but in *love*; and that all her *Tribulations* were the *fruit* of the *Promiſe*, not of the *Threatening*; a *Bleſſing*, not a *Curſe*. Go you and do likewiſe.

3 Help, Remember all your uncomely carriage in affliction.

Thirdly, *Call often to mind the ſad diſcourſes and reaſonings, the fears and tremblings, which you have had in your boſoms in the times of trouble and diſtreſs:* Thus the Church, *Lam.* 3. 17. *I forgat proſperity:* She had been ſo long in a ſuffering condition, that now ſhe can ſcarce remember that ever ſhe ſaw *a good day* in all her life: and at length ſhe ſits down, and giveth her ſelf up to deſpair; *And* I SAID, *my ſtrength and my hope is periſhed from the Lord:* She remembreth what unbelieving *concluſions* ſhe made in her affliction; I SAID, *&c.* And ſo the Prophet *Jeremiah*, Verſ. 54. *Waters flowed over mine head; then* I SAID, *I am cut off:* when he began to *ſink* in

in the *mire*, he remembreth how his *heart* began to *ſink* with fear; he calleth to minde what faithleſs language his heart ſpake; I SAID, *I am cut off.*

Thus *David*, I SAID *in my paſſion, &c. Pſal.* 31.22. and 116. 11. and *Jonah* 2. 4. THEN I SAID, *I am caſt out of thy ſight. Hezekiah* makes a large *narrative* of what *diſcourſes* he had in his own Soul, what time he had received the *ſentence of death*; and leaveth it in writing to all poſterity: *Iſai.* 38. 9. THE WRITING *of Hezekiah King of Judah, when he had been ſick*; I SAID *in the cutting off of my days*: what did he ſay? truly he uttered very ſtrange complaints for ſuch an eminent Saint as he was: *I ſhall go to the gates of the grave; I am deprived of the reſidue of my years: I ſhall behold man no more with the inhabitants of the world; mine age is departed:* and a great deal to that purpoſe: The ſum whereof is this; *I ſhall dye, I ſhall dye; I muſt take my leave of this world,* Iſai. 38 9, 10

*world, and worms must eat my flesh in the grave, &c.* Such uncomely words he uttered; but *he remembereth* them afterward, and is contented to *shame* himself for them to all the world: he puts his *fleshly* complaints *in print*, that he may *humble* himself, and *caution*, yea and *comfort*, others.

And thus, Christians, should we do; we should call to mind our SAIDS: *i.e.* we should sit down and recount the *impatiencies* and *short-spiritedneſſes*, the *murmur* and *unbelief*, the *love of a preſent world*, the *fear of death*, the *hard thoughts of God*; all the *irregularities* and *diſtempers* of our own ſpirits, in the time of Tribulation; *I ſaid, I ſaid, &c.* Doubtleſs it would be of ſingular uſe, as, to *humble our Souls*, and to *check corruption*; ſo, to *endear* and *preſerve the Teachings of God* upon your Souls; while you might tune *Davids* Thankſgiving (conceived upon ſome ſuch like occaſion,) *Good and upright is the* Pſal. 25. 8 *Lord, therefore will he* TEACH SIN-

SINNERS *in the Way: q. d.* I ſinned againſt the *Lord* in my affliction, by my *impatience, unbelief, unhumbleduess, &c.* yet *He* was pleaſed, not altogether to leave me without the *Teachings* of his *Spirit*; not becauſe *I was good*, but becauſe *He was good*; not becauſe *I pleaſed* HIM, but becauſe *Mercy pleaſed* HIM; not becauſe I was *upright* before Him, but becauſe He was UPRIGHT, true and faithful to his own *Promiſe*, hath he done it: *Good and upright is the Lord, and therefore HE hath* TAUGHT me, though I was *a ſinner, in the Way.*

Fourthly, *Remember your Vows.* When God, by the fire of affliction, ſhew'd you your folly, diſcovered to you the hidden corruption of your hearts, and brought your ways and doings to remembrance, *which were not good*; you *were aſhamed*, yea, even *confounded*; and ſaid, as it is in *Job*, Lord, *wherein I have done wickedly, I will do ſo no more.* But take heed it be not ſo with you, as it

4 *Means*, Remember your Vows.

it was with backsliding *Israel*, of whom God thus complaineth; *Of old time I have broken thy yoke, and burst thy bands, and thou saidst,* I WILL NOT TRANSGRESS: *q. d.* I brought thee, hundreds of years since, out of the *Land of Egypt*, out of the *house of bondage*, and then thou madest me fair promises, *I remember the kindness of thy youth, the love of thine espousals*, vers. 2. Thou saidst, *I will do so no more:* Lord, I'l be *covetous* no more, and *idolatrous* no more, *adulterous* no more; I will *murmur* no more, I will no more *depart* from thee, *Thou art the Guide of my youth. Good words*, had she been as *good as her word*: but oh read what followeth, and tremble; *When upon every high hill, and under every green tree, thou wandrest, playing the harlot: i. e.* no sooner her *old heart* and her *old temptations* met, but presently they fell into mutual embraces: And this is the temper of our hearts, for all the world; * we are very *good* while we are *in affliction,*

Jer. 2. 20

* *Nuper me cujusdam amici languor admonuit optimos esse nos dum infirmi sumus.* Plin. *ep.* 26. *l.* 7. *ad Max.*

*tion*, and promiſe fair; but no ſooner the *tryal over*, but we forget *Gods Teachings* and our *own Vows*, and return into the ſame courſe and faſhion of converſation as before. Now therefore, if you would preſerve the Teachings of God upon your ſpirits, ſit down, *remember your Vows*; and ſpreading them before the Lord, ſay with *David*, *I will pay thee my vows, which my lips* Pſa. 66. 13 *have uttered, and my mouth hath* 14 *ſpoken, when I was in trouble.* Lord, through *grace* aſſiſting, I will be as ready to *pay* my vows, now I am *well*, as I was to *make* vows when I was *ſick*, &c. THY VOVVS *are* Pſa. 56. 12 *upon me, I will render praiſes unto thee.* When you have *made good Vows*, be as careful to *make good your Vows* unto the Lord; *Vow, and* Pſa. 76. 11 PAY *unto the Lord your God.*

In the fifth place, If you would preſerve the Teachings of God upon thy heart, *attend conſtantly and conſcionably upon the Miniſtry of the Word.* The truth is, the *Word* and the *Rod* teach the *ſame Leſſons.* The

5 *Means,* Attend upon the Word.

*Rod*

*Rod* many times is but the *Words* REMEMBRANCER: And therefore as the Rod *quickens* the Word, so the Word back again will *revive* and *sanctifie* the teachings of the Rod: They mutually help to set one another with deeper impressions. And therefore *hear* WISDOM, *watching dayly at her gates, waiting*
Prov. 8. 34 *at the posts of her doors*, if thou wouldst be *blessed*. It will be of a twofold advantage.

1. *It will help your memories:* As the Rod *repeateth* the Word, so the Word will *repeat* the instructions of the Rod; the Gospel will bring to remembrance what you have learned in the School of Affliction.

2. *It will quicken affection:* To hear that repeated by the *still sweet voyce of the Gospel*, which before God taught you in the voyce of *thunder*, this cannot but *affect*, and make you bespeak the Gospel, as once the *Israelites* did *Moses, Speak*
Deut. 5. 25 *thou unto us all that the LORD our*
26. *God shall speak unto thee, and we will hear it and do it, but let us not hear*

*the*

*the voyce of God any more*, that terrible voyce of Judgment, *leſt we dye*. And certainly God will take it as well at your hands as he did at *Iſraels*, and will anſwer in ſome ſuch language, *I have heard the voyce of this people, they have well ſaid all that they have ſpoken: O that there were ſuch an heart in them, that they would fear me, and keep my Commandments, that it might be well with them*, and that I might not bring upon them ſuch *evils* as I have done, any more. Verſe 29.

6. *Be often feeding that frame of heart which God hath taught thee into*: do by it, as thou dayly beggeſt God would do by thee; *Give it day by day its dayly bread*; *Meditations ſuitable* to the nature of that *grace* which thou wouldſt maintain; *Threatenings*, *Promiſes*, *Truths*, *Scripture-conſiderations*, agreeable to the *Leſſon*: Take heed of *feeding corruption* with thoughts of the *ſweetneſs* that is in *ſin*; Take heed of ſtarving grace by withdrawing from it ſuitable *aliment*. You will re- *6 Means*, Feed a *good frame* of heart.

require the blood of your Infants that are ſtarved at the Nurſes hands: Will not God be much more jealous over the *births* and *iſſues* of his own *Spirit?* Meditate much upon the *Sinfulneſs* of *Sin*, the *Emptineſs* of the *Creature*, the *Fulneſs* of *Chriſt*, the *exquiſiteneſs* of his *Sufferings*, the *ſeverity* of the laſt *Judgment*, the *Torments* of *Hell*, the *Joys* of *Heaven*, the *infinite Perfections* of the *Divine Nature*, and the *horror* of *Eternity*. Rich in *Meditation*, and rich in *grace*.

*Meditatio q. mentis ditatio.*

7 Help. 7. And laſtly, *Be much in prayer.* As it was not enough for God to make the *firſt Creation*, but he muſt

Hebr. 1,3. *uphold it by the word of his Power*, or elſe it would quickly have returned into its firſt *Nothing*: So it is

Heb 12.3. with the *ſecond Creation*, Chriſt is the *Finiſher* as well as the *Author*

*Phil.* 1. of grace; He that hath *begun* a good work in you, muſt *perfect* it: *Stability* onely comes from the *unchangeable God*; and therefore pray, that God would put of his *unchangeableneſs* upon you. Pray as

*Luther*

*Luther* was wont to pray, *Confirm O Lord in us what thou hast wrought, and perfect the work thou hast begun in us to thy Glory, so be it*; which he seems to have taken out of *Psal.* 68. 28. *Strengthen, O God, that which thou hast wrought in us.* Pray that prayer which *David* prayed over that liberal frame of heart which God had formed in his people for the service of the Temple. *O LORD God of Abraham, and Isaac, and Jacob our Fathers,* KEEP THIS FOR EVER *in the imagination of the thoughts of the heart of thy people, and* PREPARE *their heart unto thee*; or * STABLISH their heart. Oh be earnest with God for *stability of heart*, that thy *goodness may not be as a morning cloud, and as the early dew*, but that it may in some proportion resemble the *Author* of it, and be *Yesterday, and to day, and the same for ever.* Act. & Mon. fol. 777. 1 Chro. 29 18 * והכן Hosea 6. 4. Hebr 13 8

In a word, By all these means and helps, and what other God hath *sanctified* for this gracious end, labor, Christians, to be such *out* of

your *afflictions*, as you promised *God* and your *selves* to be when you were *in*; that neither God nor your own Souls may have cause to repent of your sufferings; that the fruit of chastening may be † *Repentance never to be unrepented of*, i. e. * never to fall back again: Having in your *troubles* repented of your *sins*, take heed when you are *delivered*, that you repent not of your *repentance*; and he that doth not repent *of* his repentance now, shall never have cause to repent *for* his repentance hereafter.

*Possum ergo quod pluribus verbis pluribus etiam voluminibus philosophi docere conantur ipse breviter tibi mihique præcipere, ut tales esse sani perseverem qualesnos futuros profitemur infirmi.* Plin. ep. 26 l. 7. ad Max

† 2 Cor. 7

* Marbury of Repent.

And thus I have done with the second Duty of those, who through grace do find they have been taught by affliction.

I come now to the Third Duty.

3 Duty, Pray for the afflicted.

*Pray for the afflicted*; and when you pray, say, *Lord, teach them, as well as correct them, that they may be blessed.* O pray thus for *ENGLAND*, she hath been a long time sorely chastised of the Lord, and yet hath been all this while *like a Bullock unaccustomed to the yoke.* O pray

pray, *Turn us Lord, and we shall be turned, thou art the Lord our God.* Pray, that God would teach *ENGLAND in this day of her visitation the things of* her *peace before they be hid from* her *eyes.* O pray that we may be INSTRUCTED, left Gods Soul depart from us: If *Correction* go not forth into *Instruction*; if *England* be not at length *reformed* by all the judgments of God upon her, *she hath seen her best days*, and may expect to be *made desolate, a Land not inhabited*; there is no *balm* for our *pain*, neither any *Physician* that can *heal* our *malady.* Luk. 19 42 Jer. 6 8.

Pray thus for all your friends, who are or have been in the furnace of affliction; pray that they may come forth *as gold purified seven times in the fire*, that they may lose nothing there but their *rust*: Pray, *Lord, what they see not, teach them, and if they have done wickedly, let them do so no more.* One great use which Christians should make of *reading* the *Scripture*, is to learn from thence

the *language of prayer.* And oh that the professors of this age would in this particular learn *what* to pray, and *how* to pray for their brethren in *tribulation:* O that they would censure less, and pray more, and in stead of speaking one *of* another, speak more one *to* another, and one *for* another; that was the good old way; THEN *they that feared* Mal. 3. 16. *the Lord spake often one* To *another:* But oh the *tender, praying, healing, restoring* SPIRIT, is departed; and if Christians stir not up themselves to call it back again, it is a sad presage that God is *departing* too; and Hos. 9. 12. *wo unto us when God departeth from us:* We are like water spilt upon the ground, that cannot be gathered up again: We *judg* before we *enquire*, and *reject* before we *admonish:* Our Brethren, upon vain *surmises*, are *to us* as *Heathens* and *Publicans*, before we have been *to them as Christians* and *fellow-members:* And this we think becometh us, and we take a kinde of pride and contentment in it. But

Oh,

Oh, to *inform*, to *convince*, to *exhort*, to *pray*, to put the bone (*if out*) *in joynt* again, this were done like the Diſciples of Chriſt; to ſhew our ſelves Chriſtians indeed, profeſſors not of the *Letter*, but of the *Spirit*, and would *gain* our Brethren in ſtead of *blaſting* them. *Conſider what I ſay, and the Lord give you a right underſtanding in all things.*

*Gal.* 6. 1. *Mat.* 18. 15 16, 17

*Violentia Sancta, ob tabulu ra- pina.*

And thus much for ſuch as are come out of affliction, and finde that it hath been *through free grace* a teaching affliction.

But now ſecondly, To *ſuch as cannot evidence to their own Souls that chaſtening hath been accompanyed with divine teaching* in any Goſpel-proportion, or at leaſt are not *deeply ſenſible of the want of it*; here is a word of Exhortation for them, *ſuffer* it I beſeech you; *Roul your ſelves in the duſt before the Lord; ſmite upon your thigh: ſigh with the breaking of your loyns*, and cry out with *Ephraim*, *Thou haſt*

*Exhort.* to them that have been corrected, but not inſtructed.

*chastised me, and I was chastised, as a Bullock unaccustomed to the yoke:* I have felt the *blows* of God, but that is *all*; I have received no more *instruction* by all my *correction*, then a *brute beast*; or if I had, I have quickly *lost it*; it is *fled* like a *bird*, from the *birth*, and from the *womb*, and from the *conception*: It is *like the untimely fruit of a woman that never saw the Sun.* Truly thou hast cause to sit down, and even *wish* for thy *affliction again*: God had put himself into thy hands (as it were, and *thou hast let him go* without THE *Blessing*, the blessing of *saving Instruction*: how mayst thou even wish, I say, O that I were in *prison* again, in my *sick bed* again, in *banishment* again, *et sic in cæt.* However humble thy self greatly before the Lord, and wrestle mightily for the AFTER TEACHINGS of God upon thy heart; pray, *Turn me Lord, and I shall be turned, for thou art the Lord my God*; what affliction hath not done, Lord *do thou*; set *Omnipotency*

Reader, excuse the frequent use of this Scripture, *Jer.* 31. 18 *Nunquam satis dicitur, quod nunquam satis discitur*; that cannot be too often spoken, which cannot be sufficiently learned. *Sen. Epist.* Hos. 9 11. Psa. 58. 8.

*potency on Work*, and it ſhall be done; *turn me, and* I SHALL BE *turned*; that ſo thy Soul may yet ſpeak to the praiſe of free grace: AFTER *that I returned I repented, and* AFTER *that I was inſtructed, I ſmote upon the thigh, I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.* Jer. 31. 19. Urge the Lord, as *Sampſon* did after his victory, *Judg.* 15. 18. *Thou haſt given this great deliverance into the hand of thy ſervant, and ſhall I now dye for thirſt, and fall into the hand of the uncircumciſed?* Say thou, Lord, thou haſt given thy ſervant this *great deliverance* from *danger* and *death*, and ſhall I now *periſh* for *want of teaching*, and go down to Hell among the uncircumciſed? TEACH *me thy way, O Lord, I will walk in thy truth: Unite my heart to fear thy Name.* Pſa. 86. 11 TEACH *me to do thy will, for thou art my God, thy Spirit is good; lead me into the Land of uprightneſs.* Pſa. 143. 10 In a word, deſire the Lord that *He* would *do* all the *work*, and then

*take* all the *glory:* Say, Lord, teach me. as well as deliver me, and I shall be blessed.

The fourth and last Branch of Exhortation is to *Parents* and *Governors.*

Exhortat. to Parents. To exhort them *in the Education of their Children to imitate God*; and that in two things.

1. *In affording their Children due correction.*
2. *To Correction to add Instruction.*

1. Exhort. Withold not due *correction.* Prov. 19. 18

First, *Afford your Children due Correction.* It is the counsel of the Holy Ghost, CHASTEN *thy son while there is hope, and let not thy Soul spare for his crying.* Behold, God counselleth you that are parents, or *in stead* of parents, to do with your children as *He* doth with his; wisely to use the discipline of the Rod, before *vicious dispositions* grow into *habits*, and folly be so deeply rooted, that the *Rod of Correction* will not *drive it out. Error and folly*, saith one very well, *be the knots of Satan, wherewith he*

Pro. 22. 15

Mr Trapp in his Comment on Prov. *in locum.*

ties

*ties children to the stake to be burnt in Hell*; and these knots are easiliest cut betimes; or if you should make the childe *bleed* in cutting of them, let it not cause you to withdraw your hand; for so it followeth, Chasten thy son, &c. *and let not thy Soul spare for his crying*: It is not only *foolish*, but *cruel pity* to forbear correction for a few *childish tears*; to suffer the child to *howl* in *Hell* for sin, rather then to shed a few tears for the *preventing* of it. Foolish fathers and mothers call this *love*, but the Father of spirits calls it *hatred*: *He that spareth the rod*, Hateth *his son*, *Prov.* 13. 24. Surely there is nothing so ill *spared*, as that whereby the child is *spoyled*; such sparing is hatred: and because you *hate* your children *in* not correcting of them, they come afterward to hate you *by* not correcting of them: But that is not all; * the parents *lenity* in this case makes way for Gods *severity*: *Pity* to the *flesh* is *cruelty* to the *Soul*; so the Hebrew may be rendred, *Spare not*

* *Valde inutiliter valde perniciose sentiet filius patris lenitatem, ut postea juste sentiat Dei severitatem.* Aug. in Psa. 50. *Ad interficiendum.* Pagn. deriving the original word from the root מות which in *Hiph.* sig. to kill.

*not to his deſtruction, or to cauſe him to dye*, that is, to occaſion his deſtruction: The fooliſh indulgence of the parent may be, and often is, the *death* of the child, *eternal death*: Parents ſpare their children in their folly, to the deſtruction both of body and ſoul. And this may help us to expound that other parallel text,

Pro. 23. 13 *Withhold not correction from the child, for if thou beat him with the rod he ſhall not dye*: The meaning may be either, that *correction will not kill him*; the rod will break no bones; ſo preventing and reproving at once the ſilly tenderneſs of fond parents, who think if they ſhould correct their children, they would preſently *dye of it*; they are as afraid to uſe the *rod*, as if it were a *ſword*: * *Abraham* feared not ſo much to *ſacrifice* his *ſon*, as ſuch parents fear to *chaſten him*. Nay, but ſaith the Holy Ghoſt, fear not correction, for behold, *the ſtrokes* of the *rod* are not the *ſtrokes* of *death*: it is but a *rod*, it is not a *ſerpent*, take it into thy hand; it may *ſmart*, it will

* *Antiqui patres ut Deo placerent admortem filium etiam non parcebant; nos autem eos quos ſecundum eam diligimus etiam tenui verborum aſpiritate inſequi non audemus.* Greg. in 1 Sam. 14.

will not *sting*: To take away the fear of parents in this case, God himself giveth them his word for it, *He shall not dye*: This I say may be the meaning; by *correcting* thy child thou shalt not *murder* him. Or else (which I rather conceive) the words may be a *motive* drawn from the *fruit* of correction; *Withhold not correction from the child*; why? *He shall not dye*, i. e. it *may be*, and (through divine blessing accompanying it) *is* often a *means* to prevent death: it may prevent the *first* and *second death*, to which the child is exposed by the sinful indulgence of the parent. The * word used in this place, saith one, seems to note an *immortality*; so that *He shall not dye*, is all one as if the Holy Ghost had said, **He shal live for ever*; the rod on the flesh shall be a means to *save* the *soul* in the day of the Lord Jesus: *We are chastened, that we should not be condemned with the world. Such smitings*, as *David* saith in another case, *shall be a kindness*; and such

*Greg. Nyss in *Cant.* Hom. 12.

* There is a μείωσις in the words, wherein more is understood then expresst. 1 Cor. 11. 32.

Psa. 141. 5

*rebukes*

rebukes are so far from *breaking the head*, that they shall be an *excellent oyl*, which shall *cure*, and *give life*. The very Philosophers could say, *Correction is a kind of Physick or Medicine*. Alas, our children are *sick*, and cruel is that mercy which will suffer them to *dye*, yea *eternally*, rather then disgust their palates with a little bitter physick? Apish parents they be, who *hug* their *little* ones to *death*; *Paricides* rather then *Parents*; of whom we may say, as sometime the * Roman Emperor said of *Herod* (when he heard that he had murdered *his own son* among the rest of the infants when Christ was born, that so he might be sure (as he supposed) to destroy *the King of the Jews*,) *It were better to be* such peoples *swine*, then their *sons*. O *hateful* indulgence! *mercilesse* pity! to *lose a child* for want of correction! such parents throw both the *rod* and the *child* into the *fire* at once; the *rod* into the fire of the *chimney*, and the *child* into the fire of *Hell*. This is not done

Ἰατρεία τις ἡ παιδεία. *Arist. Eth. l. 2.*

* *Peremptores potius quam parentes.*

* *Cum audisset Augustus inter pueros quos in Syria Herodes Rex Judæorum, infra bimatus jussit interfici, filium quoque ejus occisum, ait, melius est Herodis porcum esse quam filium.* Macrob. Sat. lib. 2. c. 4.

done like God, for *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*: And so doth every *wisely-loving* parent; *He that spareth the rod hateth his son, but he that* Loveth Him *chasteneth him betimes*. As moths are beaten out of a garment with a *rod*, so must vices out of childrens hearts. And for want of this disciplinary love, how have some children *accused* their parents at the *Gallows?* and how many do, and will *curse* them in Hell, in some such language as *Cyprian* supposeth infants to complain of their parents who denyed them Baptism; *The treacherous fondness of our parents hath brought us into these torments, our fathers and mothers have been our murderers; they that gave us our natural life, have deprived us of a better*; and they that would not *correct* us with the *rod*, have occasioned us now to be *tormented* with *scorpions*. O it would grieve the heart of the most unnatural parent in the world to hear the doleful

Heb. 12. 6.

Pro. 13. 24.

*Perdit nos aliena perfidia, parentes sensimus paricidas.* Cyp. Ser. de lap.

ful complaints, and those hideous *yellings* of poor children in *Hell fire*, whom their fondness hath sent thither: and oh that they would listen to them, before they themselves come into that place of torment, and *there* find *no mercy*, because *here* they have shewed their children *so much*. * The child goeth to Hell for his *wickedness*, and the parent many times for his *mercy*. Yea even in this life, how do many godly Parents smart for their *fondness*, because they will not make their Children smart for their *folly*. † *Eli* and *David* would not so much as *rebuke* their *sons*, and God gave them both *great rebukes in* their *sons*: It is said of *Eli*, *His sons made themselves vile, and he RESTRAINED them not*: the *Hebr.* signifieth, He *FROWNED* not upon them. Oh sad! for want of a *frown* to destroy a Soul! the Soul of a Childe! to *smile* a Childe to *Hell*! Consider of it; I am much afraid, this *unchristian*, yea *unnatural* indulgence

* *Filius patris sentit lenitatem, ut postea sentiat Dei severitatem, &* Hoc Non Solus Sed Cum Dissoluto Patre. *Aug.* in Psa. 50.

† *Vid. Chrysost. l. 3. ad veritus vitup. vitæ Monasticæ.* 1 Sam. 3. 13 Because *Eli* restrained not his sons, their sins destroyed him and his whole family. *Chrysost. ut sup.*

dulgence of Parents, is the fountain of all that confusion, under which *England* at this time reels and staggers like a drunken man: and for this very sin, at least for this *among* others, yea, and for this *above* others, God is * visiting all the families of the Land, from the *Throne* to the poorest *Cottage*. Parents have layd the foundation of their own sorrows, their childrens ruine, and the desolation of the Nation, in the looseness and delicacy of their education; and yet are not sensible of it to this day: We have not corrected *our children*, and therefore God is correcting *us* in our children: We *have not *cross'd* them in their *wills*, and therefore God doth *cross* us in *our wills*: We have *walked* (even in this point, exceedingly) *contrary to God*, and to his Discipline; and therefore God is *walking contrary to us*, and is punishing us *seven times more* for this iniquity. And therefore, Oh that Parents would at length awaken themselves, to follow both the pattern and precept of

* *unde nos mala inuumera perpetimur quotidie? nonne quod filios nostros malos aspicimus & nos emendare negligimus?*

* God makes our children *our rods*, because we have withheld the *rod* from *them*. We gave them too much rest, and therefore they give us none. Pro. 29. 17 Levit. 26.

of their heavenly Father; who, as he *correcteth whom he loveth*, so he commands them to *correct*, if they *love*, their children. *Withhold not correction from the child; for if thou correct him with the Rod, he shall not dye*: If the Rod *draw blood* (should need be) it is *ad salutem*; it is as the Physician deals with them to prevent a *feaver*; a feaver of *boyling passions* here, and of *boyling fire and brimstone* hereafter: it is to *cure*, not to *kill*; yea, thou *kill-est*, if thou dost not *wound*: and therefore again I say, *withhold it not: Give* the *rod* unto thy child, and he will one day *give* thee *thanks* for it. Yea, it is worth observation, that the same word in the original, which is translated *withhold*, signifieth also to *forbid*; meeting with another distemper in parents, who as they will not correct their children themselves, so also they *forbid others* to correct them, under whose tuition they put them: As if they were afraid their children would not have *sin* enough here, nor *hell* enough here-

*Melius est perire in verga patris, quam in blandimentis perire prædonis.*

חשך

hereafter, they lay in *Caveats* againſt the means which God hath ſanctified for their *reclaiming*. What *tears of blood* are ſufficient to bewail this folly! You that are *godly-wiſe*, and *wiſely-loving*, take heed of it; and when you *commit* your children to *others hands*, do not in the mean while *hold* their *hands*: if thou judgeſt them not *wiſe*, why doſt thou *chuſe* them? if thou *chuſe* them, why doſt thou not *truſt* them? Well then, if the rod be in *thine own hand*, *withhold it not*; if in thy friends hand, *forbid it not*. Certainly there is great need of this duty, which the Spirit of God doth frequently inculcate all along the *Proverbs*. I will conclude this branch of the Exhortation with inverting the Counſel of our Saviour; In this ſence be ye *not merciful, that you may be the children of your heavenly Father*: for *whom he loveth he correcteth, and ſcourgeth every ſon whom he receiveth*. Go thou and do likewiſe; and this ſhall be your mercy and love to your children: Mat. 5. 44, 45.

*He*

Pro. 13 24 *He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes.*

2 *Exhort.* Add Instruction to Correction.

Secondly, You that are Parents, or in stead of Parents, If you would have your children happy, *Add Instruction to correction:* imitate God in this part of paternal Discipline also; let *Chastisement* and *Instruction* go together: It is that which the Holy Ghost urgeth upon you; *Bring them up in the* NURTURE Ephel 6.4. *and* ADMONITION *of the Lord:* There be two words relating to both these Parental duties; ἐν παιδείᾳ, *in* * *castigatione*, in the *Chastisement* or *Correction*; and it is added, *of the Lord:* that is, either in the *Chastisement*, wherewith the *Lord exerciseth* his children; or in the *Chastisement* which the *Lord commandeth* earthly Parents to exercise towards their children: this is the first duty, of which already. And then there is another word, which holdeth forth the *end* and *design* of Parental Correction, and that is, ἐν νουθεσίᾳ, in the *Admonition* and

* *Qua Pater erudit filium.* Beza.

*In-*

*Instruction of the Lord*; *i. e.* in Counsels and Instructions taken out of the *Word of God*, or such as are *approved of by God*: The sum is this, That while we *chasten* the *flesh*, we should labor to *inform* and *form* the *mind* and *spirit*, by infusing right principles, pressing and urging upon their tender hearts counsel, reproof, and instruction, as the matter requireth. This is the duty of Parents, to imitate God, to let Instruction *expound* Correction; and with a *rod* in the *hand*, and a *word* in the *mouth*, to train up their children to life eternal. A dumb rod is but a *brutish Discipline*, and will leave the child as *brutish* as it found him. Chastisement without teaching may sooner break the *bones* then the *heart*; it may mortifie the *flesh*, but not *corruption*; extinguish *nature*, but never beget *grace*: *But the Rod and* REPROOF *give wisdom. Instruction* added to *Correction*, as it makes *excellent Christians*, so it makes *good Children*. There be Parents that are *severe* and *curst*

*Monitu ex verbo Dei petitu, sive sanctis & Deo accepti.* Bez.

*Proprie significat admonitionem non simpliciter sed talem, qualem in mentem pueri poras & ingeras quæ sunt illi ad salutem necessaria.* Zanch. in loc.

Pro. 29. 15

*curst* enough to their children; they spare for no *blows:* in stead of breaking them of their *wills*, by a wise and moderate correction, they are ready to break their *bones*, and their *necks* too sometimes, in their *moods* and *passions:* But they never mind the other branch of paternal Discipline, *sc. Instruction* and *Admonition:* of such parents I suppose the Apostle speaketh, *Heb.*12.9,10. *We have had Fathers of our flesh, who corrected and chastened us after* THEIR OVVN PLEASURE: He speaketh not of *all* parents; but his meaning is, there be such men and women in the world, who are most unlike to God; and in smiting their children, rather *please themselves*, then *profit their children: He for our profit*, but they *after their own pleasure*, to give vent to their *passion*, and satisfie their vindictive *rage* and *fury:* and when is that? truly when the Rod and Reproof do not go together; it is an argument there is more *passion* then *judgment*, more *lust* then *love*, in such chastisements.

Such

Such parents do rather betray their own *folly*, then take a course to make their children *wise*: *The Rod and Reproof give wisdom*: neither alone will do it: the *Rod* without *Reproof* will harden the heart, and teach the children sooner to hate the *Parent*, then to hate *sin*; and Reproof without the Rod will leave no impression: *Reproofs of instruction are the way of life*, or *Correction* of instruction: a lesson set on with a whiping is best remembred. It is *divine truth* that must be the instrument of working saving grace in the heart: *Sanctifie them with thy truth, thy Word is truth.* It is the commendation of *Timothy* his Mother, that from his very *infancy* she instructed him in the *Scriptures, which were able to make him wise to Salvation.* When there is a *divine sentence* in the mouth of the Rod, it brings *wisdom* and *life* with it.

Scholæ Crucis, Schola Lucis.

*Absque afflictione nulli utilia discunt.*

Prov. 6. 23

Joh. 17. 17.

2 Tim. 3. 15. *cum* cap. 1. 5. Hierom. Chrysost. Theoph. *docent ex hoc loco, Parentes etiam de Scripturis debere instru-*

And therefore, O that *Parents* would imitate the Father of spirits in this bl sted art of paternal Discipline: joyn the *Word* of *Instruction*

*stituere liberos suos*; That Parents ought to instruct their children in the holy Scriptures. 2 Tim. 4. 3

on to the *Rod of Correction*; *teach* as well as *chastise*: *reprove, rebuke, exhort with all long suffering and doctrine*: It is true, it is enjoyned *Timothy* as a Pastoral duty; but it is as true, that every Parent is a *King*, a *Prophet*, and a *Priest*: A King, to *govern* and *chastise*; a Prophet, to *teach* and *instruct*; and a Priest, to *offer up spiritual sacrifice* to God, *Prayer* and *Praise* with and for *the Family*. O that every childe might have cause to give their Parents that commendation, which once *Augustin* gave his Mother, in reference to his *Baptism*: *My Mother*, saith he, *made it her business to make God my Father,---because she travelled with my everlasting salvation, with more tenderness and sorrow, then ever she did with my first birth.* O that natural Parents could bespeak the fruit of their loyns, as S. *Paul* bespeaks his *Galatians*, *My little children, of whom I travel in birth again, until Christ be formed in you:* that so they might rejoyce in the *second*, more then they did in the *first birth*:

*Illa magis satagebat ut tu mihi pater esses, —quoniam sempiternam salutem charius parturiebat* Conf. l. 1. c. 11.

Gal. 4. 19

*birth:* Why, this is done by the *Word* and the *Rod. Correct thy ſon, and he ſhall give thee reſt, yea he ſhall give delight unto thy Soul: Correct!* how? the 15 verſe anſwers; The *Rod* and *Reproof* give wiſdom: Thus give your Children *correction*, and they ſhall give you *reſt* and *delight*. Though correction for the preſent do not give *them* reſt, *for no chaſtening for the preſent ſeemeth to be joyous, but grievous*; yet it will make them *give you reſt*: and though correction doth not delight them, yet it ſhall make them *give delight to you*: What greater delight then to ſee your children walking in the Truth! and to think thus with your ſelves, (not as *Caſſiodor* expreſſeth it, that, *ſo many ſons, ſo many Counſellers to the State*, but) that, ſo many *children* God hath *given you*, ſo many children you have *brought up for God*, and ſo many *heirs* for the *Kingdom of Heaven*. Well; *Chaſtiſe* and *teach them out of the Law of God*, and thy children *ſhall be Bleſſed*.

Pro. 29. 17

3 John 4.

*Quot dedit familiæ juvenes, tot reddidit curiæ conſulares.*

Which

Which that they may, indeed, take one ſhort CAUTION more; and that is,

Laſt *Caution*, Add Prayer to Inſtruction.

*Add Prayer to Inſtruction.* As *Teaching* ſhould accompany *Chaſtiſement*, ſo *Prayer* ſhould accompany *Teaching*: God need uſe only the *Rod* and the *Word*; becauſe the bleſſing is in his *own hand*, he can *command a bleſſing*: It is not ſo with us; As *Paul may plant*, and *Apollo may water*, *but God muſt give the encreaſe*; ſo the Father may *correct*, the Mother may *inſtruct*, both *may* and *muſt* do both, but God muſt give the *Bleſſing*: and therefore Chriſtian Parents, while they add *inſtruction* to *correction*, ſhould add *Prayer* to *Inſtruction*: *Means* are ours, *Succeſs* is Gods; and therefore let us put the *Rod* into the hand of *Inſtruction*, *Inſtruction* into the hand of *Prayer*, and *Prayer* into the *hand* of *God*. Pray, and teach your Children to pray, that God would ſo bleſs *Correction* and *Inſtruction*, that both may make you and your Children BLESSED. *Amen.*

*Ora & labora.* Pray and Labor.

FINIS.